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THE
CHURCH OF OUR FATHERS.





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THE
CHURCH OF OUR FATHERS,

AS SEEN IN

ST. OSMUND'S RITE

FOR

THE CATHEDRAL OF SALISBURY,

WITH DISSERTATIONS ON

The Belief and Ritual in England

BEFORE AND AFTER THE COMING OF THE NORMANS.

BY

DANIEL ROCK, D.D.

CANON OF THE ENGLISH CHAPTER.

IN THREE VOLUMES.

VOL. III.—PART II.



LONDON:

C. DOLMAN, 61, NEW BOND STREET.

MCCCCLIII.

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v. 3:2

SIRECKELS

RICHARDS, 37, OT. QUEEN STREET.

TO

BERTRAM ARTHUR,
EIGHTEENTH EARL OF SHREWSBURY,
EARL OF WATERFORD AND WEXFORD,
~~Hereditary Lord High Steward of Ireland,~~

ETC. ETC.

IN THE WELL-GROUNDED HOPE THAT, LIKE HIS EXEMPLARY KINSMAN THE
LATE GOOD EARL, WHOSE LOSS THE CATHOLICS OF ENGLAND ARE STILL
MOURNING, HE, IN HIS DAY, WILL BE ONE OF THOSE WHO WITH ALL THEIR
HEART FOLLOW THE TEACHINGS WHILE THEY LOVE THE BEAUTY OF THE
TRUE OLD BELIEF, AND WITH ALL HIS STRENGTH UPHOLD, IN THIS
LAND OF HIS SIRE, "THE CHURCH OF OUR FATHERS",

THESE VOLUMES ARE DEDICATED BY

HIS FRIEND

DANIEL ROCK.

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DE OFFICIIS ECCLESIASTICIS TRACTATUS.

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CISTERCIENSIS.

INVENTARIUM ORNAMENTORUM IN ECCLESIA SARUM,
A.D. M.CC.XXII.

EXCERPTA EX REGISTRO CONSUETUDINUM ECCLESIE
S. PAULI LONDINENSIS.

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This cut should have come at page 161, part iii, in illustration of the way in which the *Pax* was given at high Mass. It shows how the deacon used, on his bended knees, to uplift the 'pax-brede' to the lips of the priest who kissed it just before receiving the Holy Communion. This kiss of peace thus sent from the celebrant at the altar, was carried by the deacon, first to the clergy in the choir, thence to the people all through the church.



THE CHURCH OF OUR FATHERS.

PART THE SECOND.

CHAPTER XI.

FROM having listened to our forefathers while they said, as it were, their belief aloud, let us now look at them going through the several public services of the Church; and, in the first place, we will see how

THE CANONICAL HOURS WERE KEPT BY THE ANGLO-SAXONS.

Together with their faith, from Rome was it that the Anglo-Saxons drew their liturgy also, and those books in which its rites were set forth. Like the rest of Christ-

¹ Tertio decimo definitur decreto : ut uno eodemque modo dominicæ dispensationis in carne sacrosanctæ festivitates, in omnibus ad eas rite competentibus rebus, id est, in baptismi officio, in missarum celebratione, in cantilenæ modo, celebrentur, juxta exemplar videlicet quod scriptum de Romana habemus ecclesia (*Concil. Cloveshov.*, A.D. 747, can. xiii, ed. Wilkins, i, 96). Speaking of the ember-days' fast, Ecgbert, archbishop of York, says:—Nos autem in ecclesia Anglorum idem primi mensis jejunium, ut noster didascalus beatus Gregorius, in suo antiphonario et missali libro, per pedagogum nostrum beatum Augustinum transmisit ordinatum et rescriptum—servamus (*Dialogus Ecgberti*, ed. Thorpe, *Ancient Laws*, etc., ii, 95). Quinto decimo definierunt capitulo : ut septem canonicæ orationum diei

endom, then, seven times within the day did each church-bell ring and bid its clerks—from the subdeacon upwards—to come thither and sing God's praises, morning, noon, and night;² and the parish priest who forgot either of these duties was liable to be punished by a fine.³ Among those most conspicuous for their learning, or high position in the Church at that period, such men as Beda, Ecgberht, and Ælfric, we find telling this country, each in his own time, of this ritual usage, and how it ought to be followed. Beda's notice of the "hours" in general, or of some particular part in them, is curious;⁴ while the archbishop of York, and the abbot who was afterwards called to the primatial chair of Canterbury, both lay down the canon-law upon this matter. So thoroughly do those prelates' opinions agree, that Ecgberht's Latin ordinance⁵ seems to

et noctis horæ diligenti cura, cum psalmodia et cantilena sibimet convenienti observentur, et ut eandem monasterialis psalmodiæ parilitatem ubique sectentur, nihilque quod communis usus non admittit, præsumant cantare aut legere, sed tantum quod ex sacrarum scripturarum auctoritate descendit, et quod Romanæ ecclesiæ consuetudo permittit, cantent vel legant; quatenus unanimes, uno ore laudent Deum.—*Concil. Cloveshot.*, A.D. 747, ed. Wilkins, i, 97.

² Ut omnes sacerdotes, horis compitentibus diei ac noctis suarum sonent ecclesiarum signa, et sacra tunc Deo celebrent officia.—*Excerpt. Ecgberti*, ed. Thorpe, t. ii, p. 98.

³ If a priest, at the appointed time, do not ring the hours, or sing the hours, let him make "bôt" for it.—*Law of the Northumbrian Priests*, § 36, p. 297, ed. Thorpe.

⁴ See notes 42, etc., further on.

⁵ Septem igitur sinaxes sancti patres canendas constituerunt quas omni die clerus singulis horis canere debet; quarum prima est nocturnal sinaxis; secunda prima hora dici; tertia ipsa hora est quam tertiam vocamus; quarta vero sexta hora est;

have been put into Anglo-Saxon by Ælfric, who says:—
 “Seven canonical hours they (the first four general councils) appointed for us to sing daily to the praise of our Lord; as the prophet David said in his prophecy: ‘Septies in die, &c.’ ‘Seven times, my Lord,’ said he, ‘I have said my praise in one day, for the righteousness of thy judgments.’ The first canonical hour is uht-song (or matins), with the after-song (lauds) thereunto belonging; prime-song, undern (tierce) song, mid-day (sext) song, none-song, even-song, night-song (complin). These seven canonical hours ye should sing with great attention, to the praise of your Lord, daily in church, always at the hour appointed; and, in like manner, celebrate Mass at the appointed time.”⁶

That in their general construction and the distribution of their component parts, the canonical hours were the same then that they are now, we gather from a variety of documents. As the ritual of Rome became the ritual for the whole of Anglo-Saxondom, the comments written on the first by such a man as our Alcuin’s scholar Amalarius, will show us most, if not all, of the most striking features in the other. From this great liturgical writer we learn that the first canonical hour began with those words of the L psalm (v. 17), “Domine, labia mea aperies—O Lord, Thou wilt open my lips, and my mouth shall declare Thy

quinta nona hora est; sexta autem sinaxis vespera hora est; septimam namque sinaxim completorium vocitamus. Has ergo septem sinaxes omni die debemus sollicitè reddere Deo pro nobis et pro omni populo Christiano, sicut psalmista testatur dicens: “Septies in die laudem dixi tibi super iudicia justiciæ tuæ.”—*Excerpt. Ecgberti*, xxviii, *Ancient Laws*, etc., ed. Thorpe, ii, 101.

⁶ *Ib.*, t. ii, 376. Uht-tide was the space of time between three and six o’clock in the morning.

praise": to them was added the "Glory be to the Father, &c." Then was sung that quickening call of the royal prophet, "Venite, exultemus Domino—Come, let us praise the Lord with joy, &c."⁷ known in those times as now by the name of the "invitatory". After this, twelve psalms were chanted without any anthems, and the "Glory be to the Father, &c." only thrice repeated, once after every four psalms. Before the three lessons out of Holy Writ which, with their respective responses and versicles, were then recited, a blessing⁸ was asked and given at each lesson, and but one short verse, followed by a prayer, was said.⁹ Such was the substance of the first nocturn or service for the first watch of night on Sundays: for other days, six instead of twelve psalms were sung in the first nocturn.¹⁰ The second nocturn consisted of three other psalms, each of which had attached to it its own anthem; the second verse was said before the three lessons were begun, with their proper responses. The third nocturn was just like the second, with the exception that instead of an anthem at each of its three psalms, "Alleluia" was recited.¹¹ As, by St. Benet's rule,¹² there were on Sundays and holydays twelve lessons, besides a lesson from the Gospel after the *Te Deum*, it is likely that the lessons at the second nocturn were drawn from the life of that saint whose feast happened to be kept; for we know that the

⁷ Psalm xciv; Protestant version, Ps. xcv.

⁸ Amalarius, *De Ecc. Offc.*, lib. iv, cap. 3, p. 449, ed. in *Auct. Bib. Vet. Pat.*, Parisiis, A.D. 1610.

⁹ *Ib.*, p. 501.

¹⁰ Amalarius, *De Ordine Antiphonarii*, cap. iii, p. 509.

¹¹ *Id.*, *De Ecc. Offc.*, lib. iv, cap. 9; et *De Ord. Antiph.*, cap. 1, p. 506.

¹² Caps. xi, xiv, ed. Brockie, *Codex Regularum*, i, 121, 122.

acts of a saint used, on his festival, to be read in church from the ambo or pulpit.¹³ At the end of the third nocturn, on Sundays and saints' days, was chanted the Ambrosian hymn *Te Deum*.¹⁴ While the psalms were sung, all stood; during the time of the lessons, every one, the reader only excepted, sat down.¹⁵ Taken together, these three nocturns made what the Anglo-Saxons called "uht-song", but we "matins". On high days all the bells were rung for this service, and during the singing of it one wax taper at the least was lighted, and just as the office was drawn to an end the altar was fumed with incense.¹⁶ If not earlier, at least from St. Dunstan's times, in every minster-church, after matins and each of the other hours, psalms and a collect were said for the king and queen, as also for that house's benefactors, who, from having their names enrolled among its especial friends, were called familiars.¹⁷ The Church's wish was, that in all collegiate

¹³ Sanctarum virginum Anatholiæ et Victoriæ præconia—secundarum apicibus, quando rotante anni circulo natalitia earundem Catholici celebrant, in pulpito ecclesiæ recitantur.—S. Aldhelmi *Lib. de Laud. Virginitatis*, cap. lii, opp. ed. Giles, p. 68.

¹⁴ Amalarius, *Prolog. in Ordin. Antiph.*, p. 505.

¹⁵ Amal., *De Ecc. Off.*, lib. iv, cap. 9, p. 460.

¹⁶ His diebus inter Innocentium festivitatem et octavas Domini—ad matutinas, licet, *Te Deum laudamus* non canatur et Evangelium minime festivo more legatur, cereus tamen accendatur et signa pulsentur omnia et thuribulum turificando deportetur. (*Regularis Concordia*, ed. Reynero, *Apost. Benedict. Append.*, p. 85). This very valuable rule is the work of St. Dunstan, and may be seen in the Cotton MS., *Tiberius A. III*, with an interlinear Anglo-Saxon translation.

¹⁷ Peractis nocturnis, dicant duos psalmos, "Domine, ne in furore tuo", et "Exaudiat te Deus", unum videlicet pro rege specialiter, alterum pro rege et regina, ac familiaribus, cum col-

and monastic bodies, these nocturns should begin at such a time as to be ended just as morning's twilight broke, so that the next of her services, the "lauds", or matutinæ laudes, might come on immediately after, like gladsome thankfulness for a new day then dawning, an emblem of Christ's second coming:¹⁸ hence these "lauds", though forming by themselves a distinct canonical hour, were named by the Anglo-Saxons "after-song".¹⁹ This service consisted of the same psalms as now; at the end of them was read a short lesson or little chapter: then was chanted the *Benedictus Dominus Deus Israel*, before which canticle of Zachary went a versicle; a prayer or collect said by the priest came next, and the whole ended with the blessing *Benedicamus Domino: Deo gratias*.²⁰ From the tenth century, perhaps sooner, the custom was to pray here for the king, the queen, and that particular minster's benefactors: then were sung different anthems—one of the Cross, another of our Blessed Lady, a third of that saint whose name the church bore. Afterwards a procession was made, first round the inside of the hallowed building, while an anthem was sung in praise of the saint whose

lectis, "Quæsumus omnipotens Deus ut famulus tuus rex noster, N., qui tua miseratione suscepit regni gubernacula," etc.—et sic finitis omnibus regularibus horis semper agatur (*Ib.*, pp. 80, 81). Of these especial friends we have before spoken (ii, 333).

¹⁸ Amal., *De Ecc. Off.*, lib. iv, cap. 9, p. 461. St. Dunstan's *Regularis Concordia* says: Quod si luce diei, ut oportet, finitum fuerit officium (laudes, etc.) incipiunt primam (ed. Reyner, p. 81).

¹⁹ Ælfric says: "And ye should sing sunrise, uhtan, and mass-uhton, always nine intervals with nine readings" (*Ancient Laws*, etc., ed. Thorpe, ii, 385); clearly marking the difference of the two parts of early daily service of the church, and separating them, as we still do, into matins and lauds.

²⁰ Amal., *De Ordin. Antiph.*, cap. v, pp. 510, 511, etc.

altar they were about to stop at for the collect.²¹ The procession did not end at that spot, but after a very olden usage spoken of by Beda, as we said before, went unto the burial ground, where prayers and psalms were sung in behoof of such souls of the dead as had their graves there.²²

Prime-song began with *Deus in adjutorium meum intende*, &c., *Gloria Patri*, &c.,²³ at the end of which, from Septuagesima till Easter, *Alleluia* was dropped, and in its stead *Laus tibi, Domine, rex æternæ gloriæ*.²⁴ Then was chanted the psalm²⁵ *Confitemini Domino quoniam bonus*, &c.; and after this the first part of the next psalm, *Beati immaculati*, &c. No little chapter was read, but there was recited the versicle *Exurge Domine*, &c.²⁶ The *Kyrie eleison*, &c., with the *Pater noster*, the *Credo in Deum*, and the *Miserere mei Deus*, &c., followed. At the end of this psalm, the priest said the versicle *Respice in servos tuos*, &c., and was answered by the choir with *Et sit splendor Domini*, &c., and then recited the collect *Dirigere*, &c. In many of the stricter minsters, the brethren,

²¹ Post hoc, sequantur diei laudes: post *Miserere mei Deus*, etc., addant duos psalmos pro rege, reginaque, et familiaribus, *Beati quorum*, etc., *Inclina, Domine*, etc. Quibus finitis cantent antiphonam de cruce. Inde, antiphonam de Sancta Maria, et de sancto cuius veneratio in præsentī colitur ecclesia, aut si minus fuerit, de ipsius loci consecratione. Post quos, eundem est ad matutinales laudes de omnibus sanctis, decantando antiphonam, ad venerationem sancti, cui porticus, ad quam itur, dedicata est. —*Regularis Concordia*, ed. Reynero, *Apost. Benedict. Append.*, p. 81.

²² T. ii, p. 334.

²³ Amal., *De Ecc. Off.*, lib. iv, cap. ii, p. 445.

²⁴ *Ib.*

²⁵ The cxviii; in the Protestant version, the cxviiiith.

²⁶ Amal., *De Ecc. Off.*, lib. iv, cap. 2, p. 445.

at this part of prime-song, went from church into their chapter-house to hear ghostly reading.²⁷

Undern-song, or tierce, was begun by the officiating priest intoning *Deus in adjutorium*, &c.:²⁸ a versicle was then given out before each of the three psalms,²⁹ or rather parts of the same CXVIII psalm. A short lesson out of Holy Writ was read, the *Kyrie*, &c. repeated, and the collect said by the head-priest, who, for singing this last prayer both at undern-song and all other "hours", arose, alone of all there, from the kneeling position³⁰ in which he had said along with the choir the *Kyrie*, &c. Having finished the collect, the priest called upon all to bless the Lord; and thus ended undern-song.³¹ In like manner, midday-song or sext, and none-song, were gone through, the first having another portion of the CXVIII psalm, the other the rest of it, for their respective psalmody.³²

After, however, undern-song or tierce, the first mass of the day, or the "morrow mass", was sung. This being over, all walked processionally to the chapter-house, where having bowed to the crucifix that alway hung on the

²⁷ *Ib.*, pp. 446, 447, 450.

²⁸ *Ib.*, p. 448.

²⁹ *Ib.*, pp. 448, 450.

³⁰ Postremo surgit sacerdos vice illius sacerdotis qui in cœlo est, et quotidie interpellat pro nobis, et dicit stando orationem... ut resurrectionem recolat ejus sacerdotis, cujus vicem tenet, surgit ab accubitu et stando dicit hanc orationem. Qui tamen prius jacendo orat cum cœteris, quoniam peccator est, cum peccatoribus prostratus est; et quia vicem tenet Christi, stando dicit specialem orationem (*Amalarii, De Eccles. Off.*, lib. iv, cap. 4, p. 452). This same ritual custom is still followed in the Catholic Church, and the same beautiful symbolism expresses its meaning. See also Amalarius again, *ut supra*, p. 457.

³¹ *Amal.*, *ib.*, p. 452.

³² *Amal.*, *De Ordin. Antiph.*, cap. vi, p. 513.

eastern wall, and then to their brethren, each took his allotted seat. First came the reading of the martyrology, followed by some prayers; then, a chapter out of the rules, or were it a holyday, the gospel for the feast, upon which a sermon was preached. Those who had done any thing wrong, stood forth, and meekly acknowledging it, craved forgiveness; all dead brethren were next prayed for, and immediately afterwards, in the same manner as they came to, so they left the chapter-house.³³

³³ Incipiant horam tertiam post cuius terminum dicat pro rege atque regina et benefactoribus suis, psalmos, *Usquequo Domine*, et *Miserere mei*, subsequenter collectis, deinde missam matutinali celebrent. . . hoc expleto, facto signo a priore convenientes ad capitulum, ipso præcedente, versa facie ad orientem saluent crucem, et cæteris undique fratribus se vultu inclinato humilient. Tunc residentibus cunctis, legatur martyrologium. Quo dicto surgentes omnes, dicant versum, *Præciosa in conspectu Domini*, etc., cum oratione ac versu, *Deus in adiutorium meum intende*, qui versus tertio repetatur ab omnibus priore incipiente, subiungentes, *Gloria*, humiliato capite. Sequitur oratio, *Dirigere et sanctificare*, etc.—Iterum autem residentibus legatur regula, vel si dies festus fuerit Evangelium ipsius diei, de qua lectione a priore prout Dominus dederit, dicatur. Post hoc quicumque se rerum alicuius culpæ agnoscit, veniam humiliter postulans, petat indulgentiam (*Regularis Concordia*, apud Reynerum, *Apost. Benedict. Append.*, p. 81). Finito hoc spiritualis purgaminis negotio, quinque psalmos, pro defunctis fratribus, decantent. Ista vero omnia quæ diximus, post tertiam his temporibus agenda, Dominicis diebus omni tempore ante tertiam (*Ibid.*, p. 82). In diebus autem festis . . . ita protendatur prima, ut capitulo facto, matutinalique missa celebrata, quæ die Dominica, de Trinitate celebranda est nisi alia festiva dies fuerit, si dies Dominica fuerit, mox accedant ad consecrationem conspersione, se alia quælibet solemnitas, mox ad tertiam.—*Ibid.*, p. 82.

At even-song, five psalms were sung;³⁴ next to them came the lesson or little chapter, and after it, a versicle.³⁵ Then followed the canticle sung by our Blessed Lady, the *Magnificat*; and, to give full meaning to the versicle, *Dirigatur Domine oratio mea sicut incensum in conspectu tuo*,³⁶ chanted on week days, incense was burned, then as now, at this part of the office:³⁷ a collect being afterwards said, this last of the canonical hours ended. For the matins, lauds, and even-song, the psalmody on each day of the week was so varied, that all the CL psalms of the whole psalter might be gone through in the canonical hours within that space of time.

For complin or night-song, which is rather a complement to, than a distinct hour by itself, of the divine office, four psalms, always the same, were sung;³⁸ and, after them, the versicle *Custode me Domine ut pupillam oculi sub umbra alarum tuarum protege me*.³⁹ Then came Simeon's canticle, *Nunc dimittis*.⁴⁰ Like as at prime, so at complin there was then no lesson.⁴¹

Such is the outline we have been able to draw from the larger and more detailed sketch left us by Amalarius of the Church's canonical hours according to the Roman usage—the usage too of Anglo-Saxondom—at the beginning of the ninth century. That these canonical hours were, in the main, the same when Beda lived, we may gather from those notices made on them by chance, and which lie scattered through the writings of our learned and sainted countryman. While Beda speaks of the ca-

³⁴ Amal., *De Ecc. Off.*, lib. iv, cap. 7, p. 454.

³⁵ *Ib.*, p. 455.

³⁶ *Ib.*, p. 455.

³⁷ *Ib.*, p. 456.

³⁸ *Ib.*, p. 457, et *De Ordin. Antiph.*, p. 515.

³⁹ *Ib.*, p. 458.

⁴⁰ *Ib.*, p. 458.

⁴¹ *Ib.*, *De Ordin. Antiph.*, p. 516.

nonical course followed, day and night, as a practice a very long time adopted by the Church when he wrote, he tells us that the custom of reading a lesson out of the Old or the New Testament, at each of those "hours", was borrowed from the Jews.⁴² To the "invitatory" at the beginning of uht-song or matins, he makes an especial reference;⁴³ and in leading us to understand why it is that

⁴² Commenting on those words, "they read in the book of the law of the Lord their God, four times in the day", from Nehemias or the second book of Esdras, chap. ix, 3,—Beda says: Quis enim non miretur populum tam eximiam habuisse curam pietatis, ut quater in die, hoc est primo mane, tertia hora, sexta et nona, quibus orationi sive psalmodiæ vacandum erat, auditui se legis divinæ contraderent, etc., sed et in nocte quater, excusso torpore somni, ad confitenda peccata sua et postulandam veniam exsurgerent. Quo exemplo reor in ecclesia morem inoluisse, ut per singulas diurnæ psalmodiæ horas lectio una de veteri sive novo testamento cunctis audientibus ex corde dicatur; et sic apostolicis sive prophetis confirmati verbis, ad instantiam orationis genua flectant. Sed et horis nocturnis, cum a laboribus cessatur operum, liberas auditui lectionum divinarum aures accommodantur.—*Beda Expos. in Lib. Nehemiæ qui et Ezræ Secund.*, lib. iii, cap. ix, opp. ed. Giles, ix, 33.

⁴³ In his exposition on the second chapter of St. Luke, v. 24, St. Beda says: Item cum intrans cubiculum clauso ostio oro Patrem in abscondito, turturem offero. At cum ejusdem operis compares quæro, canendo cum propheta, Venite, adoremus et procidamus ante Deum, ploremus coram Domino qui fecit nos: columbas ad altare deporto (*Opp.* ed. Giles, x, 330). That this holy doctor of the Anglo-Saxon church had the "invitatorium" here before his eyes, Amalarius, Alcuin's scholar, tells us in *Liber de Antiphonarii Ordine*, cap. i. Another writer, who was most likely an Anglo-Saxon, thus glances at it also: Sicut enim invitatorium dicitur ab invitando cum inchoatur officium nocturnum, quando dicitur *Venite*, ita introitum ab introeundo cum

the Church has wished the third, sixth, and ninth, rather than the other hours of the day, to be more immediately hallowed by her public prayers, this same holy father lets us know the existence, at the period, of such a rite.⁴⁴ Through another observation which Beda drops by happy chance, we find that the canticle sung by Moses (*Deut.* xxxii) took its place then, as it does now, among the psalms for lauds in Saturday's ferial office.⁴⁵

The utter absence, in Beda's and Amalarius's works, of the smallest mention about those metres known to us as hymns, would lead us to think that, at first, no such rhythmical compositions were embodied, as they are now, into the liturgy for the canonical hours, either in this island, or at Rome, at least up to the beginning of the ninth century.⁴⁶ That after that period hymns, as we now

initiatorum diurnum. Antiphonam autem ad Introitum Cœlestinus natione Campanus, pontifex Romæ constituit.—*De Ordine Missæ* MS. Bibliot. Bodl., Hatton 93, fol. i, b.

⁴⁴ Tria enim tempora quibus Daniel in die flectere genua sua et adorare legitur, tertia, sexta, et nona hora ab ecclesia intelligitur. Quia et Dominus tertia hora spiritum sanctum mittens, sexta ipse crucem ascendens, nona animam ponens, easdem horas nobis cæteris excellentius intimare et sanctificare dignatus est.—*S. Beda in Acta Apost.*, cap. ii, opp. ed. Giles, xii, 18.

⁴⁵ Confluebant autem die sabbati in synagogis, etc. Cujus eo die devotionis agendæ hactenus in ecclesia perdurat indicium, quæ ad memoriam prisce religionis canticum Deuteronomii, in quo universus veteris populi status, quid videlicet offenso, quid propitio Deo meruerit, continetur, nonnullis in locis sabbato dicere consuevit.—*S. Bedæ in Lucæ Evang.*, cap. iv, lib. ii, c. 12, opp. ed. Giles, x, 376.

⁴⁶ Had hymns been a part of the canonical hours in Beda's days, hardly could he have helped telling us so while writing to his friend Cuthberht, for whom he had drawn up his little book,

understand the word, were sung in church at the different hours, as well as just before the gospel at mass, we learn from more than one quarter. Many years before then, these poetical productions came to be recited in the "hours", at the will and by the free devotion of individual bishops and abbots; thus what began with certain cathedrals and minsters, grew at last into the universal practice of Latin Christendom. Some localities were not so quick as others in following this liturgical usage, for while the monks of Subiaco sang hymns at the canonical hours, from St. Benet's time, it was not before the twelfth⁴⁷ century that the clergy at Rome itself began to use them; and until the last century, perhaps even now, some few churches, like those of Lyons and Vienne in France, admitted into their breviary no other hymns than the one at complin.⁴⁸ That our Anglo-Saxon brethren were not slow in adopting these beautiful outpourings of the Christian poet, we know from one of Ælfric's enactments requiring each clerk to have, along with other volumes, a hymnar.⁴⁹

De Arte Metrica, at the end of which he says : Hæc tibi collecta obtuli, ut quemadmodum in divinis literis statutisque ecclesiasticis imbuere studui, ita etiam metrica arte, quæ divinis non est incognita libris, te solerter instruerem (*Opp.* ed. Giles, vi, 79). Of the metrical compositions to be found in Holy Writ, Bede so speaks as to let us know he did not understand them to be what we now call hymns : Hujus modulatio carminis miserorum querimonie congruit, ubi prior versus est hexameter, sequens pentameter. Quo genere metri ferunt canticum Deuteronomii apud Hebræos et Psalmos 118 et 144, esse descriptos. Nam librum Beati Job simplici hexametro scriptum esse asseverant. —*Ib.*, p. 59.

⁴⁷ Grancolas, *Comment. Hist. in Breviarium Romanum*, p. 83.

⁴⁸ *Id.*, p. 84, and *Voyages Liturgiques de France*, p. 10.

⁴⁹ See note 58, further on.

Of such codices several early copies still exist in this country, showing us the Latin hymns overlined with an Anglo-Saxon translation;⁵⁰ and in these precious manuscripts we find not only each of the canonical hours had its own hymn, but that many of these hymns changed with the occurring festival.⁵¹

For chanting the canonical hours, the practice followed by the Anglo-Saxons was the same yet kept in all collegiate churches. Divided into two bodies sitting opposite, face to face, in the choir, the clergy on one side sang the verses of the psalms alternately with those seated over against them.⁵²

If wayfaring, or something unforeseen, had hindered him from being with his brethren at public song-tide in the house of God, the devout Anglo-Saxon clergyman would halt before the first church upon his road, and, though its

⁵⁰ *The Latin Hymns of the Anglo-Saxon Church*, founded upon three of our best manuscripts, have been printed by the Surtees Society.

⁵¹ See the above work, *passim*.

⁵² Dulcibus antiphonæ pulsent accentibus aures,
Classibus et geminis psalmorum concrepat oda,
Hymnistæ crebro vox articulata resultet,
Et celsum quatiat clamoso carmine culmen.

—*S. Aldhelmus, de Basilica*, etc., opp. ed. Giles, p. 116.

Of Benet Biscop, as he lay in his last sickness, Beda tells us :
Et quia nullatenus ad orandum surgere, non facile ad explendum
solitæ psalmodiæ cursum linguam vocemve poterat levare, didicit
vir prudens, affectu religionis dictante, per singulas diurnæ sive
nocturnæ orationis horas, aliquos ad se fratrum vocare, quibus
psalmos consuetos duobus in choris resonantibus, et ipse cum
eis quatinus poterat psallendo, quod per se solum nequiverat,
eorum juramine suppeleret.—*Vita S. Ben. Biscop.*, auct. Beda,
ed. Stevenson, opp. *Hist. Bedæ*, ii, 152.

doors were locked, go through the unsaid canonical hour at its threshold.⁵³ Often, too, did the bishop, as he rode about the country to see his flock, say the psalter aloud with his clerks, on horseback.⁵⁴ But

THE PEOPLE OFTEN JOINED IN THE CANONICAL HOURS.

If the church-bells rang, by night as well as day, to bid priests and clerks to come and sing their Maker's praises, many, too, among the Anglo-Saxon lay-folk, heard and answered that same call to prayer, and, going to the house of God, joined themselves in heart and word with the chanting choir. Always did our great and glorious king Alfred carry about him his book of hours, hidden beneath the folds of his garments, on his bosom; and, while his daily wont was to hear holy mass, often likewise did he steal by night away from his household and bed, and went unknown to church to say his prayers, and sing uht-song or matins, with the clergy.⁵⁵

⁵³ Venerunt incidentes per viam ad ecclesiam, B. Papæ Gregorio consecratam; ibique subsistens episcopus dixit B. Dunstano: compleamus hic apud oratorium Sancti Patris nostri Gregorii nostram Completorii horam (*Vita S. Dunstani*, auctore coævo, *AA. SS. Maji*, iv, 349). Contigit ergo his impediētibz curis, ipsum horis vespertinalibus abesse et cum psallentibus more solito non fuisse catervis: ipso tamen finiti diei crepusculo, cum se sequentibus scholasticis, ibat ad jam obseratam ecclesiam, ut tardatum compleret officium. Et dum foris ante ostium ecclesiæ psallendi gratia staret, vidit, etc.—*Ib.*, p. 350.

⁵⁴ Such was St. Wulstan's wont: Equo quocunque vadens psalterium frequentabat, orationales versus, qui occurrebant ad fastidium concantantis.—*Wil. Malmesb., De gestis Pontif. Anglor.*, ed. Savile, lib. iv, fo. 159 b.

⁵⁵ Cursum diurnum, id est, celebrationes horarum, ac deinde psalmos quosdam, et orationes multas quos in uno libro congre-

Though the going to hear the canonical hours at church on week days was left to each one's own devotion, the doing so upon Saturday evenings and Sunday mornings amounted to a religious obligation. Among our Anglo-Saxons the hallowing of the Sunday began with Saturday afternoon's service;⁵⁶ hence all were taught how "It is very highly fitting, that every Christian man very reverently honour that day; and it is fitting that every Christian man, who can accomplish it, come to church on Saturday, and bring light with him, and there hear even-song, and before dawn, uht-song (matins), and in the morning come with their offerings to the celebration of the Mass."⁵⁷ A list of

THE SERVICE-BOOKS FOR THE LITURGY AMONG THE
ANGLO-SAXONS

might easily be drawn up from the chance notices of such codices to be found amid the records of their times. Ælfric says:—"He (the mass-priest) shall also have for the

gatos in sinu suo die noctuque (sicut ipsi vidimus) secum inseparabiliter orationis gratia inter omnia præsentiæ vitæ curricula ubique circumducebat (*Asserius de Rebus gest. Ælfredi*, ed. Wise, p. 16). Divina quoque ministeria et missam scilicet, quotidie audire psalmos quosdam et orationes, et horas diurnas, et nocturnas celebrare, et ecclesias nocturno tempore, ut diximus (*Ib.*, p. 41) orandi causa, clam à suis adire solebat et frequentabat.—*Ib.*, p. 44.

⁵⁶ Et solenne diei Dominice conservetur, ab hora nona Sabati usque ad lucidum diei Lune (*Leges Regis Eadgari*, ed. Thorpe, *Ancient Laws*, ii, 508). "And let Sunday's festival be held from the noon of Saturday until the dawn of Monday; and every mass-day's festival," etc.—*Ib.*, p. 363.

⁵⁷ *Ecclesiastical Institutes*, *ib.*, 421.

spiritual work, before he be ordained, these weapons ; that is, these holy books ; the psalter, and epistle-book, gospel-book, and mass-book, song-book (our breviary), and hand-book, numeral, and pastoral, penitential, and reading-book. These books the mass-priest should necessarily have, &c."⁵⁸ And among the books bequeathed to the cathedral of Exeter by its Anglo-Saxon bishop Leofric, were several of such volumes.⁵⁹ The whole series of that liturgical service which Austin brought with him from Pope Gregory, for the newly-planted corner of the Church among the Anglo-Saxons, was contained in two great works : the Antiphoner, and the Book of the Sacraments. In the Antiphoner was set down not only all the canonical hours, both in their nightly and daily courses, but every thing that the clergy had to sing in the choir while the priest was offering up, at the altar, the holy sacrifice of the mass : along therefore with the words, might be found the

⁵⁸ *Canons of Ælfric*, ed. Thorpe, *ib.*, ii, 351. Long before Ælfric's time, Archbishop Ecgbert had given the same advice : Nunc ergo o fratres qui voluerit sacerdotalem auctoritatem accipere inprimis propter Deum cogitet et preparat arma ejus ante quam manus episcopi tangat caput ; id est psalterium, lectionarium, antiphonarium, missale, baptisterium, martyrologium, in anno circuli ad predicationem cum bonis operibus, et compositum cum cyclo.—*Ecgberti Pontificale*, fo. 3.

⁵⁹ They were : ii. fulle maesse bec, and .i. collectaneum, and .ii. pistel-bec, and .ii. fulle sang-bec, and .i. niht-sang, and .i. ad te levavi, and .i. tropere, and .ii. salteras, and se thriddan saltere swa man singth on Rome and .ii. ymneras, and .i. deorwyrðe bletsing-boc, and .iii. oðre, and .ii. sumer raeding-bec, and .i. winter raeding-boc, and Regula canonicorum and Martyrologium, and .i. canon on Leden, and .i. scrift-boc on Englisc, and .i. full spelboc winteres and sumeres, etc.—*Cod. Dip. Anglo-Sax.*, ed. Kemble, iv, 275.

music in which they were to be chanted. The Book of the Sacraments contained not only the ordinary form of the mass, and whatever belonged to its celebration throughout the year; but, besides this, it had in it the forms of the other six sacraments, and the rubrics for their administration. As may be supposed, the Antiphoner and the Sacramentary were works of too unwieldy a bulk to keep, for any length of time, their first size: both of them got broken up, and each of their constituent parts was made to form, by itself, a small and handy liturgical codex. Out of the Antiphoner, even when it had already been apportioned into four volumes,⁶⁰ came forth the full song-book or whole service for the canonical hours, and which was called in old Catholic England the "portous", but now the "breviary"—the summer reading book or lessons at matins, &c. throughout summer and autumn, and the winter reading book, the same for winter-tide and spring—the responsorial or book of responses—the antiphoner, strictly so called, having in it the anthems sung during the canonical hours—the collectaneum or book of the collects—the graduale, having in it the introits, the graduals, the tracts, &c. sung by the choir at mass (a book the Romans called "cantatorium",⁶¹ the Anglo-Saxons "Ad te

⁶⁰ Inventa copia antiphonariorum, id est, tria volumina de nocturnali officio, et quartum quod solummodo continebat diurnale. —*Amalarii De Ordin. Antiphonariorum*, lib. prolog. auct. i, 503.

⁶¹ Notandum est, volumen quod nos vocamus Antiphonarium, tria habere nomina apud Romanos. Quod dicimus Gradale, illi vocant Cantatorium: qui adhuc juxta morem antiquum apud illos in aliquibus ecclesiis in uno volumine continetur. Sequentem partem dividunt in duobus nominibus: pars quæ continet responsorios, vocatur Responsoriale; et pars quæ continet antiphonas, vocatur Antiphonarius.—*Ib.*, p. 504.

levavi", because those are the words of the introit for the first Sunday in Advent with which this codex begins, the English, Grail). The Sacramentary became subdivided into the full mass-book or missal properly so named—the pontifical or book for those rites which a bishop only may perform⁶²—a blessing-book or the different forms of episcopal blessing bestowed upon the people solemnly at mass each Sunday and festival in the year⁶³—the hand-book or form for the administrations of the priesthood in those sacraments and blessings which they are allowed to give.

Besides these, there were other liturgical codices in use among Anglo-Saxon churchmen. From the subdeacon upwards, every clerk must have either known by heart,⁶⁴ or possessed a codex of, the psalter with its rubrics to show what psalms were to be said at matins, lauds, and even-song, each day throughout the week. The "numeral" was a calendar or directory which told the variations in the canonical hours and the mass, caused by saints' days and festivals. The penitential, a book which only shrift-fathers or priests who heard shrifts, that is, confessions, might read,⁶⁵ contained the penances decreed by the Church for the different kinds of sin. The pastorate, St. Gregory's work, and the "regula canonicorum", were each a looking glass, as it were, in which the clerk was to behold what manner of man, to be worthy of his calling, he ought to make himself. No sooner was the use

⁶² Called by the Council of Chalk-hythe, *Liber Ministerialis*, as we before noticed, i, 184.

⁶³ One of such codices, the *Benedictional of Æthelwold* (mentioned before, i, 27, 194; ii, 94), is among the most beautiful manuscripts in this or any other country.

⁶⁴ See before, p. 5, part I, of this volume.

⁶⁵ Excerpt. Ecgberti, *Ancient Laws*, etc., ed. Thorpe, ii, 97.

of metrical compositions allowed in the several canonical hours and at the holy sacrifice, than the codices wherein they were written, became requisites: the song-book corresponded with the Salisbury portous and the Roman breviary; the hymnar contained those various hymns chanted at matins, lauds, prime, tierce, sext, none, even-song, and complin, all the year round; and the troper was a book having in it, besides other things, those verses to be sung along with the "introit", the *Kyrie*, the *Gloria in excelsis*, the *Sanctus*, and the *Agnus Dei*, on the high festivals and chief saints' days in the calendar. Since of all these books, the only one now quite fallen into disuse, is

THE TROPER,

it may not be amiss to let the reader know what that liturgical codex contained, and the origin of its contents.

As those metrical compositions which, in contradistinction to the canticles of Holy Writ, we call hymns, were not sung, during the first ages, at any of the canonical hours, so neither was any kind of metre allowed in the solemnization of mass. Towards the second half of the eighth century our own Alcuin had awakened among churchmen a strong and abiding taste for liturgical studies: our far-famed countryman was the first who drew up a list of masses to be said on each day of the week;⁶⁶ and ever since till now, the Church has gone on sanctioning this ritual practice, upholding it particularly as regards the mass of the B. V. Mary for Saturdays. By his old schoolfellow Eanbold, made archbishop of York, Alcuin was sent, A.D. 781, to Rome to fetch him back the pall

⁶⁶ See back, p. 188, in the first part of this volume, as well as i, 73.

from Adrian I. The Roman pontiff and the Anglo-Saxon monk became warm friends, and both having kindred likings and a taste for the same sort of studies, Alcuin, who was so able, helped Adrian in a revision of the Antiphoner, an undertaking which, most likely, he had been himself the first to whisper into that pontiff's ear.

Long before Alcuin's time, had there crept into the ritual for high mass some customs which, though few and unimportant, are not without a certain interest. Of these, one was, at most of the festivals, by way of showing the Church's gladness upon that particular occasion, to keep on singing the last syllable in the *Alleluia* at the end of the gradual, for many minutes; and this drawing out of the notation for the *Alleluia*, they called the "sequence". Another of these customs was to sing, besides this long chant of wordless notes, a rhythmical composition termed a "prose", in further honour of the occurring more solemn feast. A third practice which had also grown up, especially in the north and western quarters of Christendom, was that of weaving certain pious sentences, called by the Romans "festive praises", by the Franks "tropes", between the words of the psalm in the introit at mass, as well as all through the *Gloria in excelsis*, the *Sanctus*, and the *Agnus Dei*.

On all lower feast days the sequence, that is, the gradual *Alleluia*, with what would now be called its many bars of notes, was sung: on all higher festivals, besides this sequence, the rhythm called the "prose", which generally consisted of between twenty and thirty verses, was likewise chanted. This long long roll of notation for the sequence, afterwards, in St. Osmund's times, got to be thought wearisome; it therefore became shortened, little by little, till at last this music for the *Alleluia* at the gradual, in losing its lengthsomeness, also lost its name. As,

however, the "proses" had been always loved by our people, they were not laid aside. But filling up, as they seemed to do, the room of the olden notation for the *Alleluia*, these "proses" dropped their own name, and took that of "sequence", under which those rhythms are known even now.

Through the sloth or forgetfulness, however, of the singers, the above-mentioned ritual practices were let to slip almost out of use, when Adrian I, at the warm beseechings of Alcuin, as well as to yield to the wishes of Charlemagne, brought them back again, especially with regard to the proses, or, as we now call them, the "sequences", for which both our Anglo-Saxon monk and his friend and pupil, the Frankish emperor, had shown so strong a fondness.⁶⁷ This was not all: at the beginning

⁶⁷ Hic (Adrianus Papa II, A.D. 867-872) constituit per monasteria ad missam majorem in solemnitatibus præcipuis, non solum in hymno angelico, *Gloria in excelsis Deo*, canere hymnos interdictos quos "Laudes" appellant, verum etiam in psalmis Davidicis quos "Introitus" dicunt, interserta cantica decantare quæ Romani "Festivas Laudes", Franci "Tropos" appellant: quod interpretatur "Figurata ornamenta in laudibus Domini". Melodias quoque ante Evangelium concinendas tradidit quas dicunt "Sequentias"; quia sequitur eas Evangelium. Et quia a Domino Papa Gregorio primo et postmodum ab Adriano una cum Alcuino abbate delicioso magni imperatoris Caroli, hæ cantilenæ festivales constitutæ accommodatæ fuerant, multum in his delectato supradicto Cæsare Carolo, sed negligentia cantorum jam intermitteri videbantur, ab ipso almifico præsule (Adriano II) de quo loquimur ita corroboratæ sunt ad laudem et gloriam Domini nostri J. C. (*Vita Hadriani II*, in the *Liber Pontificalis*, quoted by Lebeuf, *Traité historique sur le Chant ecclésiastique*, p. 103, etc., from a manuscript in the Bibliothèque du Roi, at Paris). Neither the Vatican, nor the other manuscripts upon which the

of the Antiphoner, as sent out, after revision, by Adrian I, were some hexameters to the memory, and in praise, of St. Gregory the Great.⁶⁸ These verses, according to a practice followed on a few other occasions, used to be sung before, and not mixed up with, the "introit", on the first Sunday in Advent:⁶⁹ as on that day commences the ecclesiastical year, it was deemed fitting that the very first service in a book like the Antiphoner, which, for its arrangement and musical notation, owed so much to the care of that illustrious pope, St. Gregory, should begin with a thankful remembrance of him and his holy labours. Hence happened it, that to sing high mass on any festival, with all the solemnities due to such a day, besides the

two Vignoli, uncle and nephew, founded their valuable edition of the *Liber Pontificalis*, are whole in the life of Adrian II; not so the Paris codex, which gives that pontiff's acts entire, and for the knowledge of which we are indebted to the above-named learned French ecclesiastic.

⁶⁸ Hic (Adrianus II) antiphonarium Romanum, sicut anterior Adrianus, diversa per loca corroboravit, et secundum prologum versibus hexametris ad missam majorem in die primo Adventus Domini J. C. decantandum instituit, qui similiter incipit sicut anterioris Adriani proœmium quod ille ad omnes missas in eadem dominica prima Adventus decantandum strictissimum confecerat; sed pluribus iste constat versibus.—*Ib.*, p. 103.

⁶⁹ These hexameters, the first of which are :

Gregorius præsul, meritis et nomine dignus

Unde genus ducit, summum conscendit honorem, etc.,

may be found at the beginning of most of the early codices of the Roman antiphoner: those which Tomasi gives (*Thomasi Opp.*, ed. Vezzosi, t. v, p. 1) no doubt furnish us with Pope Adrian I's "proœmium", lengthened, as we learn, from the manuscript quoted in our last note, by his namesake and after-comer, Adrian II.

antiphoner, it became necessary to employ the troper,⁷⁰ or codex, which had in it, along with what of old were known as the "sequences" and "proses", also the "introits", the *Kyrie*, the *Gloria in excelsis*, the *Sanctus*, and *Agnus Dei*, each mixed with words peculiar to the occasion, and meant by the Church to tell her feelings, at that time, of love, or gladness, or thanksgiving, as it might be.

Alcuin, it is allowed, was the best scholar in Europe of his own times, and stood, in the world's estimation, as high for his poetical as he did for every other kind of composition. Are we not then warranted in thinking that, not only the verses at the head of Adrian's revised Antiphoner, but also those "tropes" and "proses" (now called "sequences"), scattered over it, and which, when picked out and written in a book by themselves, formed what was called the Troper, came from the pen of our learned and liturgical Anglo-Saxon countryman? Be it so or not, this one thing is undoubted, that to Alcuin the troper of the middle ages owed a great deal; and in Alcuin do we behold the earliest discovered writer of those rhythms known to us as "sequences".⁷¹

⁷⁰ Hæ cantilenæ festives...ab ipso almifico præsule (Adriano II) de quo loquimur ita corroboratæ sunt ad laudem et gloriam Domini nostri J. C., ut diligentia studiosorum cum antiphonario simul deinceps et tropiarius in solemnibus diebus ad missam majorem cantilenis frequenteter honestis.—*Liber Pontif.*, quoted by Lebeuf, *Traité hist.*, etc., p. 104.

⁷¹ The passage we gave just now, note 67, from the Paris manuscript, with the life of Adrian II in its entire form, while it overthrows the learned Cardinal Bona's opinion (*Rer. Liturg.*, lib. ii, cap. iii et vi), that the monk of St. Gall, Notker, c. A.D. 904, was the inventor of sequences, helps us to win that liturgical honour for Anglo-Saxondom and Alcuin.

Since among liturgical rarities, a troper is one of the rarest, our readers may therefore like to see a few extracts, which will show, at one glance, what those old "tropes" were, and how they used to be twined and threaded into the words of the daily service. Of Anglo-Saxon tropers, a copy was (perhaps yet is) in the library of St. Bavon's, Ghent; another is to be found amid that splendid collection at the Bodleian. Extracts from the codex in Belgium have been given by Pamelius;⁷² and the following are drawn from the very valuable Oxford manuscript.⁷³ As a specimen of an "introit", may be taken this:

DOMINICA DIE PALMARUM.

Israel egrigius psaltes clarusque propheta. Sic quondam Xp'o david cantaverat almus. Domine ne longe. Sed celeri succurre mihi pietate paterna. Ad defensio

⁷² At the end of his *Liturgicon*, t. ii, p. 611. From what Pamelius says in his preface to the first volume (fo. iv), it would seem that the sequences were accompanied by an Anglo-Saxon translation.

⁷³ Under the press-mark, *Bod.* 775. From one of the supplications in the litany: Ut Æthelredum regem et exercitum Anglorum conservare digneris (fo. 18 b), this codex must have been written out some time during Ætheldred II's reign, which lasted between A.D. 976-1016. Each of the "prosæ", which are at the latter end of the manuscript, had, at first, its own music written over every word. Now, however, there are several of these proses, in which the old notation has been scratched out, and three red lines ruled. Upon these lines other notes have been pricked. But this second way of writing music is later than Guido d'Arezzo's times. These alterations have been so nicely done, that some liturgical students might easily be led into the supposition that the beginning of this codex had been written a long while before the latter portions.

nem. *Qui cupit insontem morsu lacerare ferino. Et a cornibus.* pl. Deus ds meus respice.⁷⁴

The *Kyrie eleison*, etc., was thus mixed with the tropes : *Xpe redemptor miserere nobis. Kyrie leison eia omnes dicite. Kyrie leison, Kyrie leison, Kyrie leison.*

*O bone rex qui super astra sedes et domine qui cuncta gubernas eleison. Xpe eleison. Xpe eleison. Tua devota plebs imploret iugiter ut illi digneris elejson, Kyrrie leison, Kyrrie leison, Kyrrie leison.*⁷⁵

The verses scattered through the angelic hymn were made to speak the feelings of the Church at the occurring festival ; for example, at Christmas it was sung thus :

*Gloria in excelsis Deo et in terra pax hominibus bone voluntatis. Quem cecinere chori Xpisto nascente superne Pax sempiterna. Xptus illuxit tibi pater excelse. Laudamus te Hymnum canentes hodie quem terris angeli fuderunt Xpisto nascente. Benedicimus te, etc.*⁷⁶

At the beginning of the different then called "sequences", that is, chants for the *alleluia* at the *graduale*, we have this rubric : *Hic tibi cantori sunt cuncta sequentia presto que circulo annorum modulantur ordine pulchro.*⁷⁷ On some of the greater festivals, along with this *alleluia*

⁷⁴ *Bod.* 775, fo. 16 b.

⁷⁵ *Ib.*, fos. 61, b. 62. Besides the above, there are twelve other forms of the *Kyrie*, with the appropriate variations ; and the rubric at the head of the first is : *Incipiunt Laude preces, Quæ voce Latina hoc resonant. Miserē tuis O Xpe misellis.*

⁷⁶ *Ib.*, fo. 64. Then follow twelve other "laudes", for the *Gloria in excelsis*, and the rubric says : *Incipiunt Scī modulamina dulciter ymni.* At fo. 72 we have : *Ymnus Angelicus Græca lingua compositus.* It is also given at fo. 28, with its music in Anglo-Saxon notation.

⁷⁷ *Ib.*, fo. 122.

were joined a few words bespeaking the dignity of the day, or the honour of the saint, thus, "Beatus vir Stephanus, alleluia", with a very long notation to it: "Justus Johannes ut palma florebit in cœlo",⁷⁸ in the same manner.

After these "sequences" came the "prosæ", or proses, a kind of composition which, though the name may seem to us now to mean that they were unfettered by any law of scansion, were, nevertheless, written after some rule, if not indeed of the stubborn classic, yet of that easy, bending prosody set up in the middle ages, which sought for rhyming cadences rather than rhythm. The rubrics scattered through these proses show that, to each great festival of the year there was allotted its own, and that they used to be sung just after the sequence: *Incipiunt prosæ de Nativitate Domini, alleluia.*

Celica resonant clare camenas agminas

Nunc regis celebrando nuptias

Lux nova jam terras illustrans veteres pellens tenebras.⁷⁹

Prosa ad sequentiam, Cithara, De Ascensione Dni.

Rex omnipotens die hodierna

Mundo triumphali redempto potentia, etc.⁸⁰

Prosa ad seq., In omnem terram, alleluia.

Gaude iocunda melos turma concrepa, etc.⁸¹

Prosa de omnibus sanctis ad. Preciosa, alleluia.

Alme cœlorum turmæ concrepent alleluia

In die hac sacro sancta sanctis omnibus splendida

Que nobis extat annua sed his est continua.

Celsa angelorum agmina laude iocunda Xpo resultent organa,

Mundanaque modulamina

Jam nunc intonant preconia cum letitia, etc.

Followed by more than twenty other verses.⁸²

⁷⁸ *Ib.*, fo. 122.

⁷⁹ *Ib.*, fo. 136.

⁸⁰ *Ib.*, fo. 145.

⁸¹ *Ib.*, fo. 152.

⁸² *Ib.*, fo. 157.

For the "Sanctus" we have :

Sanctus. *Admirabilis splendor inaccessibilisque lux Pa-
ter Deus.* Sanctus. *Verbum quod erat in principio apud
Deum.* Sanctus Dominus. *Paracletus utriusque Spiritus.*
Deus Sabaoth, etc.⁸³

At the "Agnus Dei" there is a like mixture of verses.⁸⁴
After its canonical hours, and church-books,

THE MISSAL RITES

of the Anglo-Saxon liturgy ask our next attention.

As their strong love for their mother in belief, the apostolic see, had led the bishops of Anglo-Saxondom, as early as the council of Cloveshove, A.D. 747,⁸⁵ to decree the adoption of the Roman ceremonial, those rubrics themselves laid down by Rome in those times, and the commentaries on them, will show us what must have been the ritual observances, during the same period, in this country.

Of the altar, shrouded in its purple pall, overspread by white linen cloths, we have before spoken.⁸⁶ If, upon the hallowed board itself, there stood no candlesticks, hard by it, at least, lighted tapers were to be seen burning throughout the holy sacrifice ; for it had been enacted that always there should be burning lights in the church while mass was sung.⁸⁷ Very likely these candles were set upon those beautiful ornamented metal hoops called "crowns", and hung from the church's roof. With a crowd of clerks, among whom seven acolytes carried each his burning

⁸³ *Ib.*, fo. 72 b., and rubricated : Incipiunt laudes ad dulcissima Cantica Sanctus.

⁸⁴ *Ib.*, fo. 74 b., headed by : Incipiunt laudes resonantque dulciter Agnum qui veniens peccata pius tulit impia mundi.

⁸⁵ See note 1, p. 1, of this part.

⁸⁶ T. i, p. 265.

⁸⁷ *Ancient Laws of England*, ed. Thorpe, ii, 253.

taper, and other three, as many kindled thuribles,—with seven,⁸⁸ five, or three deacons,⁸⁹ and the same number of subdeacons,—the bishop, arrayed in his chasuble, and having the book of the gospels borne before him, just at the moment that the choir began to sing the “introit”, walked forth into church, and, on reaching the foot of the altar, bowed himself lowly down, along with all his ministers, in worship of the divine Eucharist, which had been brought thither, and placed upon the holy table. Having blessed himself with the sign of the cross, he bestowed the kiss of peace upon all the deacons, and, going up the steps to the altar, kissed it, as well as the book of the gospels, which had been laid there wide open; then, walking up to his chair, he stood by it, having his seven deacons about him, while the subdeacons stayed below in the presbytery; and, behind them, the seven acolytes, who, as soon as the *Kyrie* began, lowered their candlesticks, and put them in a row, from north to south, upon the floor. Two of the chanters, known afterwards, in St. Osmund’s rite, as the rulers of the choir, at the proper time, uplifting their voices, sang together a call unto the bishop, bidding him to entone the angelic hymn: *Cantores gemini resonant hæc verba canentes. Sacerdos dei excelsi veni ante sanctum et sacrum altare et in laude regis regum vocem tuam*

⁸⁸ Beda must have had before his eye these seven deacons, when he said: *Hinc jam decreverunt apostoli vel successores apostolorum, per omnes ecclesias septem diaconos, qui sublimiori gradu essent cæteris, et proximi circa aram quasi columnæ altaris adsisterent, et non sine aliquo septenarii numeri mysterio.* (*S. Beda in Acta Apost.*, c. vi, *Opp.* ed. Giles, t. xii, p. 32). That more than one deacon officiated on Good Friday, is clear from a rubric in Leofric’s missal, which we have given in another part of this work (t. i, p. 134, note 10).

⁸⁹ Amalarius, *De Ecc. Offic.*, lib. iii, cap. 5, p. 401.

emitte supplices te deprecamur eia dic domine.⁹⁰ Turning himself about, as he stood at the altar, to the people, the bishop then gave out the *Gloria in excelsis*, which was taken up and ended by the choir. This hymn being sung, the bishop, with his face still beholding his flock, wished them peace in these words, *Pax vobis*; and then turning about, so as to look towards the east, he sang the "collect", holding his outstretched hands uplifted all the while of this and other such prayers.⁹¹ After the collect, the bishop sat down, the acolytes shifted their seven candlesticks, so that they might stand east and west, and one of the sub-deacons went up into the ambo, or pulpit, on the south side of the choir, where he read, in a sort of chant, the epistle, during which all sat down.⁹² Then the precentor, standing on the lower step of this same ambo, intoned the "graduale"; and afterwards, if the solemnity of the day allowed it, the "sequence", or "prose", was also sung. The gospel followed, every thing belonging to the singing of which was done with much of the ritual's splendours.

⁹⁰ Troperium Anglo-Saxonicum, Bodl. 775, fo. 64. See note 73, p. 25, for a description of this important manuscript.

⁹¹ Unde corpus illius (Elphegi, archiep. Cantuar. et martyris) tanta attenuatum est macie, ut tempore sancti sacrificii, cum manus ecclesiastico more tensas in altum porrigeret, per medias palmarum juncturas claritas aëris perspicere posset.—*Vita S. Elphegi*, auct. Osberno, *AA. SS. Aprilis*, ii, 634. When Byron sang of Francesca's ghost on the shore at Corinth :

Once she raised her hand on high ;

It was so wan and transparent of hue,

You might have seen the moon shine through ;

little did he dream that this beautiful thought of the transparent hand had been, eight hundred years ago, forestalled by a Canterbury monk.

⁹² Amalarius, *De Eccl. Offic.*, lib. iii, cap. 10, p. 407.

The textus, or evangeliarium, was always beautiful, often quite magnificent. Though no other parts of Holy Writ were in this codex but the four gospels, whence the Anglo-Saxons called it "Christ's Book", still, of itself, it made a tall and bulky tome. Sometimes not a few of its leaves were dyed purple, whereon the writing was traced in golden or silver characters, and many a page glowed with elaborate and dazzling illuminations. Sheets of gold, studded with large pearls and precious stones, were not thought too good to be its binding.⁹³ Kneeling at the bishop's feet, which he kissed, and then craved a blessing, the deacon who was about to sing the gospel, arose and went to the altar, and kissed the evangeliarium which lay there, and taking up that textus, always large in size, and often quite heavy with its beautiful adornments, leaned it against his right shoulder athwart his breast, and so carried it to the ambo on the north side of the choir. Thither went before him two acolytes with their tapers, and two subdeacons with thuribles sending forth clouds of incense: the former stopped below, and put their candlesticks on the ground; the

⁹³ By far the most gorgeous and beautiful evangeliarium I have ever yet beheld, is now in England, in that truly magnificent collection of manuscripts belonging to, and brought together by, one of our peers. This large glorious codex is bound between two plates of the purest gold, both of which are exquisitely worked; one side, as is usual, is much more elaborately wrought than the other, and for this reason, that it alone could be seen while the deacon was carrying the volume in procession to the pulpit or ambo. This upper side is figured with a crucifixion in low relief, and our Redeemer's head is crowned with a royal diadem—not with thorns. The whole surface glistens with pearls and gems curiously and admirably set. This binding is a sample of goldsmith work in the eleventh century; but the manuscript within it, is of an earlier date.

latter walked through the ambo, mounting by one flight of stairs, and going down by the other. When he got into the ambo the deacon, with his face towards the men's side, or south, hailed all present in these words, *Dominus vobiscum*; then, making the sign of the cross upon his forehead and breast, as did everyone in church, he gave out from what evangelist the gospel he was about to sing was taken.⁹⁴ While this procession was on its way from the altar, all had arisen on their feet and stood bareheaded; and such among the old and weakly as might have been leaning until then upon their staves, laid them down. The gospel having been chanted by the deacon, one of the subdeacons took the codex, and going first to the bishop, held it open up for him to kiss, and afterwards carried it about to all the clergy as well as to the people, for them to bestow a like mark of love and reverence upon Christ's book. At this part of the liturgy, the acolytes' seven tapers were all blown out; and the sermon was preached.⁹⁵

⁹⁴ At the beginning of every book of the gospels, in the celebrated Durham codex, *Nero D.IV*, there is a list of those festivals the gospels for which are taken out of that particular evangelist. In the published Anglo-Saxon versions, rubrics to say at what part of the chapter the gospel of each particular day begins are written all through the text.

⁹⁵ Ut omnibus festis et diebus Dominicis unusquisque sacerdos Evangelium Christi prædicet populo.—*Excerpt. Ecgberti*, ed. Thorpe, *Ancient Laws*, ii, 98.

His ille (B. Dunstanus) alloquiis ceterisque prædicamentis salubribus ter sub una diei ipsius celebratione commissorum corda affatius permonuit: primo enim, ut ecclesiasticus ordo post lectionis Evangelium jure insinuat; secundo post gratuitam collatæ sibi potestatis benedictionem; tertio vero post piæ pacis conferentiam, quando communi carmine cecinimus, Agnus Dei qui tollis peccata mundi miserere nobis.—*Vita S. Dunstani*, auctore coævo, *AA. SS. Maji*, iv, 358.

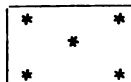
Then came the *Credo*,⁹⁶ which was no sooner entoned by the bishop than the thuribles were carried waving about the altar ; and, as the fragrant cloud floated by him, each one drew some of its smoke, with his hand, towards his nostrils. When the *Dominus vobiscum* and the *Oremus* had been said, the offertory was chanted by the choir. The subdeacon now came forth, bearing in his right arm the paten, in his left the chalice, upon which lay the linen cloth called the “corporal”, or “winding-sheet”, which the deacon took off, and having unfolded it, threw one of its ends to the second deacon, so that both of them could spread it out smoothly over the altar. Waited on by the elder clergy, the bishop now walked down to the edge of the presbytery, and took from the people’s selves their offerings of bread and wine, which they brought to him,⁹⁷ having their hands muffled up in a very clean fine linen cloth or offering-sheet. The men first, and then the women, came with their cake and their cruise of wine. The bread-offerings the bishop handed to a subdeacon, who dropped them into a sheet, or a dish, carried by two acolytes ;⁹⁸ the wine to the archdeacon, who poured it into

⁹⁶ The Nicene creed is, in more instances than one, called by the Anglo-Saxons the “mass-creed”.—*Ancient Laws*, &c., ed. Thorpe, ii, 334, 344.

⁹⁷ The “Ecclesiastical Institutes” say that it is fitting for all Christian men, on Sunday morning, to come to church with their offerings to the celebration of mass.—*Ancient Laws*, ii, 421.

⁹⁸ Such sheets and dishes were thought worth being given and received as bequests: thus Queen Ælfgifu, A.D. 1012, leaves by will—annæ offering disc into Nunna mynstaer (*Cod. Dip. Anglo-Sax.*, ed. Kemble, iii, 360); and in Wynflæd’s will, A.D. 995, we read that: Hio becwið into Cyrcan hyre veteran ofringsceat.—*Ib.* vi, 130.

a large chalice held near him by another subdeacon. Going to his chair, the bishop, after washing his hands,⁹⁹ sat down, while the archdeacon put out upon the corporal as much bread and wine, mingled with a little water,¹ as would be that day wanted for the communion. When the altar had been thus got ready for him, the bishop went thither, and received from the priests and deacons their offering of bread without any wine; this done, he censed the sacred table, and turning about to the people, said, *Orate, fratres*, or words of the like meaning, to which all answered by repeating the second, third, and fourth verses of the xixth psalm, or sentences to the same effect. In the mean while the deacons ranged themselves behind, the subdeacons before, the bishop. As the altar, in those days, as we have noticed,² used to stand by itself under a canopy, some little way from the church's eastern end, whether their numbers might have been three, five, or seven, the subdeacons could easily place themselves, at its further side, in front of the bishop, while the deacons stood behind his back, thus :



B. °
d. °
d. °
d. °

⁹⁹ At his ordination the subdeacon received a basin, ewer, and towel, to tell him one part of his ministry at the altar would be to help at the washing of the celebrant's hands. Besides being made of the precious metals, these basins and ewers must, at times, have been beautiful as works of art. St. Dunstan, among other things, bestowed upon Malmesbury minster a fine one, which bore upon it these verses :—*In hydriola quam, ut ministris altaris lympham funderet, fabricari fecerat* (S. Dunstanus), *hæc vidimus metricè scripta* :

Hydriolam hanc fundi Dunstan mandaverat Archi-
Præsul, ut in templo sancto serviret Aldelmo.

—*Vita S. Aldelmi, AA. SS. Maji*, vi, 90. William of Malmesbury gives the same verses, lib. v, *de Pontif.* ed. Gale, iii, 366.

After saying to himself a prayer, which was hence called the "Secret", the bishop raised his voice, and began the "Preface". At those words, *Sursum corda*,³ in it, an acolyte, with his hands muffled in the folds of a veil or scarf, which hung about his shoulders, took from off the altar the paten, and so held this broad, shallow kind of dish until the *Te igitur*, or the first words of the canon, when he carried and gave it to one of the subdeacons, who held it, with his naked hands uplifted, at his place in front of the bishop, till the *Pater noster*.⁴ No sooner did the choir begin the *Sanctus, Sanctus, Sanctus*, after the "Preface", than both the deacons and subdeacons bent their heads, and so stood keeping them bent—the deacons until the end of the *Pater noster*,⁵ or those words, *Libera nos d' malo*⁶—the subdeacons till *Nobis quoque peccatoribus*.⁷

¹ Amalarius, *De Eccl. Offic.* lib. iii, cap. 19, p. 417. See also in this work, i, 151.

² T. i, p. 193, of this work.

³ How St. Cuthberht used to be often stirred to tears at mass, the while, uplifting his voice, he began the preface, is beautifully told by the venerable Beda:—*Tantum autem compunctioni erat deditus, tantum cœlestibus ardebat desideriis, ut Missarum solemniam celebrans nequaquam sine profusione lacrimarum implere posset officium. Sed congruo satis ordine dum Passionis dominicæ mysteria celebraret, imitaretur ipse quod ageret, seipsum videlicet Deo in cordis contritione mactando; sed et adstantes populos sursum corda habere, et gratias agere Domino Deo nostro, magis ipse cor quam vocem exaltando, potius gemendo quam canendo admoneret.*—*S. Beda in Vita S. Cuthberti*, cap. xvi, pp. 81, 82, ed. Stevenson.

⁴ *Ordo Romanus*, ed. Mabillon; *Mus. Ital.* t. ii, 49.

⁵ Amalarius, *De Ecc. Offic.* lib. iii, cap. 23, p. 420.

⁶ *Ib.* cap. 27, p. 429.

The whole of the canon of the mass was uttered, not aloud, but to himself,⁸ by the bishop. In the early part of it he prayed for the pope, and for all then in church;⁹ he brought to mind and honoured the memory of the B. V. Mary, the apostles, martyrs, and other saints, by whose merits and prayers he begged to be helped and defended; in the latter part, he called upon God to be mindful of, and take pity on, the souls of his dead brethren and friends, and all the faithful departed.

Whilst they stood yet bent, all the deacons washed their hands in water, which the acolytes brought them. As he said *Supplices Te rogamus*, the celebrant bowed himself down before the altar: at the words, *Nobis quoque peccatoribus*, all the subdeacons uplifted their heads, and looked full in the bishop's face. After the *Per quem omnia*, the first deacon, raising himself upright, took by both his hands the two-handled chalice muffled in an offertory-towel, and held it up towards the bishop, who touched the inside of this chalice with the host, making at the same time two signs of the cross with the body over the blood in the chalice.¹⁰ At the end of the *Libera nos*, etc., this same head deacon, taking the paten, stretched it forth to the bishop's lips for being kissed, after which the same minister gave it into the hands of the second deacon, that he might hold it.¹¹

⁷ *Ordo Rom.* ed. Mabillon, t. ii, 49.

⁸ *Amalarii Ecloga*, cap. xxvii, ed. Georgio; *De Liturgia Rom. Pont.* iii, 363; et *De Ecc. Offic.* lib. iii, cap. 23, p. 421.

⁹ *Una cum beatissimo famulo tuo iſſ. et antistite nostro, et omnibus, &c.* Such is the form in the Canon, in Leofric's Missal, fo. 62, for praying, first, for the Pope; then, for the bishop of the diocese.

¹⁰ *Ordo Romanus*, ed. Mabillon; *Mus. Ital.* t. ii, p. 42.

It was just when this last prayer had been said, that, among the Anglo-Saxons, as well as in several other parts of Christendom, though not at Rome, nor where the Roman "ordo" was followed to the letter, the bishop gave his benediction after a solemn manner, now laid aside.¹² Looking towards the people, the head deacon cried out, and said to them, "bow yourselves down for the blessing", and then gave the benedictional to the bishop, who held that codex in his left hand; and having read the form allotted for the day, bestowed his blessing on the bended crowd, after the usual fashion, with his uplifted right hand, the thumb and first two fingers of which were outstretched, but joined, as an emblem of one God in three persons.¹³ The wording of this episcopal benediction

¹¹ *Amal. De Ecc. Offic.* lib. iii, cap. 27, p. 428.

¹² Nonnulli sacerdotes post dictam orationem dominicam statim communicant et postea benedictionem in populo dant, quod deinceps interdicimus: sed post orationem dominicam, et conjunctionem panis et calicis, benedictio in populum sequatur, et tunc demum corporis et sanguinis Domini sacramentum sumatur, &c. (*Concil. Tolet.* iv, can. xviii; *Concil. Gen.* vi, 1457, ed. Coleti, Venet. 1728). From this canon of the iv council of Toledo, held A.D. 633, it would seem that in Spain all priests gave a blessing at this part of the mass.

¹³ Ille (archidiaconus) autem ut episcopus dicit, "Da propitius pacem", patenam illi accommodans, humerum ejus osculetur, statimque episcopo dicente, "Per omnia secula seculorum", accipiat benedictionalem librum, et conversus ad populum dicat, "Humiliate vos ad benedictionem", et clero respondente, "Deo gratias", porrigat episcopo librum. Expleta autem benedictione, veniens presbyter, accipiat pacem ab episcopo, eandem cæteris oblaturus, &c. (*Ordo Romanus*, ed. Hittorpio, *De Divin. Cathol. Eccl. Officiis*, p. 8). This "Ordo" was, no doubt, arranged for the use of some German cathedral, maybe that of Cologne; but

varied with the Sunday and the festival, and was, though not always, yet often, gathered out of the day's gospel: sometimes it spoke the church's thankfulness for the mystery, sometimes it unfolded the ghostly meaning of the feast then celebrated. But that the reader may see the form of an old rite employed in the Sarum as well as the Anglo-Saxon use, we set before him the following—one for Christmas Day, the second for Maundy Thursday, the third for the festival of SS. Peter and Paul.

BENEDICTIO IN DIE NATALIS DOMINI.

Benedicat vos omnipotens Deus vestramque ad superna excitet intentionem qui hanc sacratissimam diem nativitate filii sui fecit esse sollempnem. AMEN.

Et qui eum qui panis est angelorum in presepi ecclesiæ cibum fecit esse fidelium animalium, ipse vos in presenti seculo degustare faciat æternorum dulcedinem gaudiorum, et in futuro perducatur ad satietatem æternorum premiorum. AMEN.

Quique ejus infantiam vilibus voluit indui pannis, ipse vos cœlestium vestimentorum induat ornamentis.

Quod ipse prestare dignetur cujus regnum et imperium sine fine permanet in secula seculorum. AMEN.

Benedictio Dei patris et filii et spiritus sancti, et pax Domini sit semper vobiscum.¹⁴

in it we behold a likeness to the Anglo-Saxon rubric. An illumination at the end of Æthelwold's Benedictional, p. 116, shows us the bishop in the act of giving his benediction as above described. The instance of St. Dunstan's bestowing his blessing at high mass, just before the "pax" or kiss of peace, is mentioned in the extract from his life quoted just now, note 95, p. 32.

¹⁴ *Pontificale Ecgberhti*, fo. 106.

BENEDICTIO IN CÆNA DOMINI.

Benedic quæsumus Domine universum hunc populum ad cæne convivium evocatum. AMEN.

Protege eum tuæ scuto defensionis, pro quo dignatus es obprobria sustinere passionis. AMEN.

Defende eum a diri serpentis incursibus atque a cunctis absolve sordibus qui in hac die pedes discipulorum humiliata maiestate propriis lavasti manibus. AMEN.

Benedicat vos omnipotens Deus qui in hac die cum discipulis suis cænans, panem in corpus suum, calicemque benedicens consecravit in sanguinem. AMEN.

Ipseque vos faciat pura conscientia mundaque ab omni sorde peccati imminentem paschæ sollemnitatem cum exultatione placita sibi celebrare qui cum discipulis discumbens desiderio in quid desideravi hoc pascha manducare vobiscum. AMEN.

Ipse mentem vestram sanctificet et vitam amplificet castimoniam decoret atque sensus vestros in bonis operibus semper ædificet. AMEN.

Quod ipse præstare dignetur, etc.¹⁵

BENEDICTIO IN NATIVITATE APOSTOLORUM PETRI
ET PAULI.

Benedicat vos Deus qui nos beati Petri saluberrima confessione in ecclesiasticæ fidei fundavit soliditate. AMEN.

Et quos beati Pauli sanctissima instruxit prædicatione, sua tueatur gratissima defensione. AMEN.

Quatenus Petrus clave, Paulus sermone, utrique intercessionem, ad illam vos certent patriam introducere, ad quam illi, alter cruce alter gladio, hodierna die pervenere. AMEN.

Quod ipse, etc. AMEN. Benedictio, etc.¹⁶

¹⁵ *Benedictionale Æthelwoldi*, p. 76.

¹⁶ *Pontif. Ecgberhti*, fo. 112.

That such episcopal blessings formed a part of the old liturgy followed by the Gauls long before Pope St. Gregory's and St. Austin's days, we learn from the fact that St. Cæsarius of Arles,¹⁷ who lived almost a whole century before those apostles of our Anglo-Saxon fathers, speaks of this rite as a thing practised everywhere about him. Knowing then, as we do, from the formal and public visit made to the church in this island by SS. Germanus and Lupus, how the British and the Gallic churches were knit together, not only by the feelings of religious friendship, but by the oneness of true belief, we are warranted in thinking that a ceremonial then in common use throughout a neighbouring country with which this land kept up such an intimate connexion in matters of faith, must have been common, too, here ; so that our bishops among the Britons, like their brethren beyond the sea in Gaul, used to bestow their episcopal blessing at this part of the holy sacrifice.

¹⁷ Ideo qui vult Missas ad integrum cum lucro animæ suæ celebrare, usquequo oratio Dominica dicatur, et benedictio populo detur, humiliato corpore et compuncto corde se debet in ecclesia continere (*S. Cæsarii Arelat. Hom. XII*, ed. Binio ; *Bib. Pat. v*, parte iii, 757). Unius aut duarum horarum spatium patientiam habeamus, donec in illa spiritali mensa animarum cibus apponitur, et sacramenta spiritalia consecrantur. Et quia præmissa oratione dominica benedictio vobis non ab homine sed per hominem datur, grato et pio animo, humiliato corpore et corde compuncto, rorem divinæ benedictionis accipite (Ejusdem *Hom. VIII*, ed. Gallandio ; *Vet. Pat. Bib. xi*, 12). A few years afterwards, it was enacted, A.D. 538, in the III council of Orleans :—De Missis nullus laicorum antea discedat, quam dominica dicatur oratio, et si episcopus præsens fuerit, ejus benedictio expectetur.—*Concil. Aurelian. III*, can. xxix ; *Concil. Gen. t. v*, p. 1281, ed. Coleti.

After he had thus given his benediction, the bishop, at those words, *Pax Domini sit semper vobiscum*, sent forth the kiss of peace. This he did by kissing, first, the altar, or the paten, then the head deacon; who carried this apostolic token of brotherly love and good will, down to the next in rank; and thus did it pass from one to the other among all those about the altar and in the choir.¹⁸ Thence went it unto the people; from man to man on the men's side; from woman to woman on the women's side; as each sex stood apart by itself in the holy building.

The fragment that had been left from the mass last offered, was, before giving the *Pax*,¹⁹ put into the chalice by the bishop, who, from the host he had just then hallowed, broke off two small pieces, of which, one he dropped into the chalice, the other he laid aside upon the altar, to be kept until the morrow or another day, when the holy sacrifice should be next celebrated. Thus a portion of the eucharist, under one kind alone, was always reserved in the church, from each mass to the other. Leaving the altar, the bishop went to his chair, and standing thereat received the eucharist, which was brought to him,—the body upon a wide paten—the blood in a large chalice, out of which he drank through a golden or silver pipe or reed. Along with him partook of this holy sacrifice all his attendant clergy and the singers, as well as very many among the people. No sooner had the celebrant walked to his chair, before he received the communion, than the choir began to sing *Agnus Dei*, etc., which was thrice repeated, and ended the third, as well as the other two times, with *Miserere nobis*.²⁰ After himself and the clergy had re-

¹⁸ *Amalarii Ecloga*, cap. xxx, ed. Georgio, iii, 369.

¹⁹ *Amal. De Ecc. Offic.* lib. iii, cap. 31, p. 432.

²⁰ Such is the form given in Leofric's Missal, fo. 65.

ceived, he went down to distribute the holy communion to the lay-folks. As from off the paten, carried by two deacons, he took and gave to each person our Lord's body, our Lord's blood was presented to the same individual by the head deacon's allowing this communicant to sip up a small draught, through the reed, from out the large two-handled chalice, which that minister bore in both his hands as he followed close behind the bishop. All the while the eucharist was being thus distributed to the people, the choir sang the whole or part of a psalm, called, from that circumstance, the communion.

When all had thus partaken of the eucharist, the bishop returned to the altar, and, having read the prayer of thanksgiving, then called "Ad complendum", now the "Post-communion", bestowed another blessing upon the crowd, whom one of the deacons afterwards told that, as the holy sacrifice was done, they might go away, as in a loud tone of voice he sang, *Ite, missa est*. With the seven candles borne before him by as many acolytes, and the thurible by a subdeacon, the bishop and his ministering clergy then left the church, and went to do off their liturgical garments in the vestry.

With such a ceremonial used solemn high mass, as we have good reasons for thinking, to be celebrated among our Anglo-Saxon fathers, whenever a bishop pontificated. For the common week-day service, when the priest offered up the holy sacrifice in his parish church, after that way which we now call "low mass", the outline of the rubrics and the order of the prayers were exactly the same, and the only difference between these two forms of the liturgy was, that in the first there was much more of ritual splendour besides the crowd of ministering clergy.

The time for the parochial mass used to be, except on days of fasting, immediately after undern-song or tierce,

that is, about nine o'clock in the morning;²¹ and to eat any thing before this service had been ended at church, either on holydays or Sundays, was strictly forbidden. Hence, say the *Ecclesiastical Institutes*, "we command those mass-priests who, both on Sundays and other mass-days, wish to sing before the high mass, that they do so privately, so that they draw off no portion of the people from the high mass...but we command that no man taste any meat before the service of the high mass be completed, but that all, both females and males, assemble at the high mass, and at the holy and spiritual church, and there hear the high mass and the preaching of God's word."²²

Whether young or old, every woman came to church with a veil on her head. This we learn from Beda, who gives us the symbolic meaning for a custom yet followed in the southern countries of Europe: *Quomodo autem posito in sepulchro corpori Salvatoris angeli adstitisse leguntur, ita etiam celebrandis ejusdem sacratissimi corporis mysteriis tempore consecrationis adistere sunt credendi, monente apostolo, mulieres in ecclesia velamen habere propter angelos.*²³

²¹ Beda incidentally tells us this as he speaks of the miraculous way in which the captive Imma's chains were loosed every morning his brother the priest said mass for his soul, thinking him to be dead:—*A tertia autem hora, quando missæ fieri solebant, sæpissime vincula solvebantur* (*Hist. Eccl.* lib. ii, c. 22). Hence arose the custom of breakfasting at undern-time, among the Anglo-Saxons, as Beda likewise lets us know:—*Ut horam diei tertiam etiam cibo reficiendus expectaret, rogavit, ne si jejunos iret, &c. . . expletis horæ tertiæ precibus vescendi tempus aderat, &c.*—*Vita S. Cudberti*, cap. vii.

²² *Ancient Laws of England*, ed. Thorpe, ii, 449; and i, 176, of this work.

²³ *Expos.* in cap. xxiv *Luæ Evang.* opp. ed. Giles, t. xi, p. 375.

To give solemnity, and to bring as much grandeur as possible to the services of the church, music in both its kinds, vocal and instrumental, was not wanting. Winchester minster had an organ that would have rivalled in size the largest ones built in the present age: its double row of keys, its four hundred pipes, its twenty-six feeders, and the seventy strong men required to blow them; the soft sweetness of its tones, and its thunder-like peals of sound, which it could roll forth to be heard everywhere about the city, are all enumerated by Wolstan, the poet-monk, who had seen and often listened to it.²¹ But this was not all:

²⁴ Talia et auxistis hic organa qualia nusquam
 Cernuntur, gemino constabilita solo.
 Bisseni supra sociantur in ordine folles
 Inferiusque jacent quatuor atque decem.
 Flatibus alternis spiracula maxima reddunt,
 Quos agitant validi septuaginta viri. . .
 Sola quadringentas quæ sustinet ordine musas
 Quas manus organici temperat ingenii. . .
 Considuntque duo concordii pectore fratres
 Et regit alphabetum rector uterque suum. . .
 Inque modum tonitrus vox ferrea verberat aures,
 Præter ut hunc solum nil capiat sonitum. . .
 Musarumque melos auditur ubique per urbem.

—(*Wolstani monachi Ventani Lib. de Vita S. Swithuni*, ed. Mabillon, *AA. SS. O. B.* t. vii, 617). Malmesbury minster had a fine organ, which St. Dunstan caused to be built there, in honour of St. Aldhelm, as the Latin verses on it testified: In organis scilicet, quæ ad tanti patris honorem archipræsul dederat, hæc sunt æneis litteris assignata carmina.

Organa do sancto præsul Dunstanus Aldelmo
 Perdat hic æternum, qui vult hinc tollere, regnum.

—(*Vita S. Aldelmi* ab anonym. Malmes. apud *AA. SS. Maji* vi, 90. See also *Will. Malmesbury*, ed. Gale, iii, 366). Between two and three hundred years before St. Dunstan's times, the

besides a variety of wind instruments, a sort of hoop, sheathed in plates of gilt silver, and having bells hung all about it, and made so as to twirl easily, the Anglo-Saxons brought into use for the sake of awakening the people's greater devotion on the higher holy days.²⁵ Throughout the whole church, but more especially about the altars and

world of sound which the organ could pour out had been more than once mentioned by St. Aldhelm:—

Quamvis millenis collaudent ora loquelis,
Sicut folligenis respirant organa flabris,
Musica concisis et clamat barbita bombis.

—(*De Octo Princip. Vitiis*, opp. ed. Giles, p. 212; and again, *De barbito sive Organo*.)

Quamvis ære cavo salpinctis classica clangant
Et citharæ crepitent, strepituque tubæ modulentur
Centenos tamen eructant mea viscera cantus
Meque strepente stupent mox musica corda fibrarum.

—*Epist. ad Acircium*, *Ib.* p. 251.

²⁵ Præterea fecit vir Athelvoldus quandam rotam tintinnabulis plenam, quam auream nuncupavit, propter laminas ipsius deauratas, quam in festivis diebus ad majoris excitationem devotionis reducendo volvi constituit (*Registrum de Abbendon*, MS. Cotton, Claudius B. vi, ed. *Mon. Anglic.* i, 516). If not all, some at least of these hoops with bells were small enough to be carried about, as may be guessed not only from the costliness of the precious metal out of which they were made, but also from the following lines, which seem to indicate this kind of musical instrument as borne about in the procession at the hallowing of Winchester cathedral, enlarged by Æthelwold:—

Et simul hymnisona fratrum coëunte corona
Quisque tuum votum, qua valet arte canit.
Cimbalicæ voces calamis miscentur acutis
Disparibusque tropis dulce camœna sonat.

—*Wolstani monachi Ventani, Lib. de Vita S. Swithuni*, ed. Maillon, *AA. SS. O. B.* t. vii, 619.

where the shrine stood, the ground was strewed with rushes or sweet-smelling herbs.²⁶

Here, perhaps, the reader would like to know how these several functions at the altar were distributed, and unto whom they officially belonged. In answer to such a wish, a word or two must be said on

THE LOWER AND HIGHER ORDERS IN THE
ANGLO-SAXON HIERARCHY.

Of these various persons among the clergy ministering about the altar, from the bishop downwards to the lowliest little singing boy, we find the respective form by which each, in due turn, came to be hallowed unto the service of God's one Church on earth. That precious and venerable manuscript known as Ecgberht's *Pontifical* lets us see all those ordination-services through which the clerk had to go from the lowest to the highest step in the hierarchy. The youth who wished to become

A Singer

could be admitted into the choir by a priest: Psalmista, id est cantor, post ea quam ab archidiacono instructus fuerit, potest absque conscientia episcopi sola jussione presbyteri, officium suscipere cantandi, dicenti sibi presbytero, vide ut quod ore cantas corde credas, et quod corde credis operibus præbes.²⁷

²⁶ Abp. Theodore tells us of the "stramen" (*Lib. Pœnit.* cap. xxxix, § 10, ed. Thorpe, ii, 47); and that fennel often lay scattered on the floor about St. Etheldrida's shrine in Ely, we learn from the record of a miracle wrought by one of the sprigs of that herb picked up there: Accipientes surculos marathi unde fuerat cooperta totius superficies pavamenti, &c.—*Acta S. Etheldredæ, AA. SS. Junii* iv, 521.

²⁷ *Ib.* fo. 18, b.

Those seven steps or degrees in orders, from the lowest of which each one must begin and go regularly through the rest, before he may reach the bishophood ; and how Christ himself, after a manner, went through them all, Ecgberht's *Pontifical* thus sets forth :

De vii gradibus ecclesie quos adimplevit Xp's.

Ostarius fuit quando conclusit et aperuit archam Noe, et portas inferni aperuit. Unde modo hostiarii qui dicuntur aecclesie ostia et sacrarii et tangere signum ut occurrant omnes custodiri jubentur. Lector fuit quando aperuit in sinagoga Judeorum librum Isaiaë prophetæ et legit—Sps domini super me et cetera : sunt igitur lectores qui verbum Dei predicant quibus dicitur—Clama ne cesses, quasi tuba exalta vocem tuam ; exorcista fuit quando eiecit septem demonia de Maria Magdalenæ ; exorcista ex greco in latino adjuvantes vocantur ; invocant enim super catecuminos vel superbos qui habent spm in mundum nomen ihu adjuvantes per eum ut egrediatur ab eis ; subdiaconus fuit quando benedix' aquam in chana Galileæ et convertit in vinum subdiaconus vero oportet apostolum legere, vestire et honestare altaria, et ministrare diacono ; diaconus fuit quando confregit quinque panes in quinque milia hominum et vii panes in iiii^{or} milia sive quando lavit pedes discipulorum suorum ; diaconus namque oportet ministrare ad altare et evangelium legere in aecclesia baptizare et communicare in vice p̄bi peregrinorum pedes lavare et mortuorum corpora sepelire ; presbiter fuit quando accepit panem in suis sc̄is manibus similiter et calicem respiciens in caelum ad deum patrem suum gratias agens et benedixit ; Presbiter autem merito et sapientia dici non ætate intelligendum est ; Presbiter autem oportet benedicere, offerre, et bene praeesse predicare et baptizare atque communicare quia his supra dicitis (dictis ?) gradibus senior est et vicem

eṗi in aecclesia facit. Non enim propter decrepitam senectutem sed propter sapientiam presbiteri nominantur ; quod si ita mirum cur insipientes constituuntur. Episcopus fuit quando elevatis manibus benedixit discipulos suos apostolos in Bethania et educens eos foras elevatus est in caelum. Episcopus oportet judicare et interpretari, consecrare et consummare quin et ordinare offerre et baptizare. Episcopus autem greco, latine super inspector, quia omnia prospicere debet et ordinare.²⁸

The times during the year for giving orders, were the Saturdays of the four Ember-weeks : Tempore statuto sabbatorum diebus per tempora mensium.²⁹ To begin with

The Door-keeper.

As his office was to lock up and unlock the church, and to ring the bells, at his ordination the bishop put into his hands the church keys, and the archdeacon led him down to the threshold, where he made over to him, as it were, the keeping of the doors : Ostiarius cum ordinatur postquam ab archidiacono instructus fuerit qualiter in domo Dei debeat conversari, ad suggestionem archidiaconi tradat ei eṗs claves de altari, dicens, " Sic age quasi redditurus Deo rationem pro his rebus quæ istis clavibus recluduntur", et tradat ei archidiaconus ostium. Then followed the prayers, in which the bishop prayed over the door-keeper.³⁰ This youth's next step was when he became

Reader.

As such, he had to sing, or merely read, as it might be, those lessons which come in the different services of the church. Within his hands, when he was ordained, the bishop put a book of the lessons, telling him to be a trustworthy bearer of the word, and to fulfil his office of reader

²⁸ *Ib.* fos. 18, b, 19, etc.

²⁹ *Ib.* fo. 20, b.

³⁰ *Ib.*

with steadfastness ; and then he said a prayer of blessing over him: *Lector cum ordinatur, faciat de illo verbum ep̄s ad plebem indicans ejus fidem ac vitam atque ingenium. Post hæc, expectante plebe, tradat ei codicem de quo lecturus est, dicens, " Accipe et esto verbi Dei delator habiturus," etc. Benedic Lectoris.*³¹ As

The Exorcist

got a power from the Church of praying over those who were worried by evil spirits, to drive away the foul fiend, therefore did the bishop bestow upon him, as he gave him ordination, a book of the exorcisms, telling him to learn them by heart, and to receive authority for the laying on of his hands over possessed people: *Exorcista cum ordinatur, accipiat de manu ep̄i libellum in quo scripti sunt exorcismi, dicente sibi ep̄o, " Accipe et commenda memoriæ et habeto potestatem imponendi manum super inerguminum sive baptizatum sive catæcumenum":* then follow the blessings.³² The highest of these four lower orders was that of

Acolyte,

who, at his ordination, after being first told of his liturgical duties by the bishop, received from the archdeacon's hands a candlestick with its taper, and an empty cruet. The candlestick was meant to say how unto him was more especially entrusted the care of looking after the church lights ; the cruet let him understand that another part of his office would be to carry unto the altar the wine and water needed for working the mystery of Christ's blood at the offering up of the eucharist: *Accolitus cum ordinatur, primum ab ep̄o doceatur qualiter in officio suo agere de-*

³¹ *Ib.* fo. 21.

³² *Ib.* fo. 22.

beat, sed ab archidiacono accipiat cero ferrarium cum cera, ut sciat se ad accendenda æcclesiæ luminaria mancipari. Accipiat et urceolum vacuum ad fundendum vinum in eucharistia corporis Christi.³³ In one of the prayers over the acolyte, the bishop said thus : Ita benedicere digneris hunc famulum tuum. *ift. in officio accoliti ut...ad suggerendum vinum et aquam ad conficiendum sanguinis tui ministerium in offerendo eucharistiam sc̃is altaribus tuis fideliter subministret ; accende Domine ejus mentem, etc.*³⁴ The next step took the acolyte to

The Subdeaconship.

He who was called to this ministry, had, at his ordination, put into his hands, by the bishop, an empty paten and an empty chalice,—by the archdeacon, a basin and ewer, with a towel. While warning him of the duties belonging to his new office, the bishop gave the subdeacon to know, among other things, that he must always set for consecration as much bread, out of the offerings, upon the altar, as would be enough, considering the number of people present at the holy sacrifice ; and another of his obligations would be to wash the altar-cloths, for which purpose he should have two distinct vessels,—one exclusively for the upper sheet, called the “corporal”, because on it lay, and within it was wrapped, the body of Christ at mass,—a second basin, for the under cloths, two or three of which were spread out upon the altar beneath the corporal. The water in which this linen was rinsed had to be thrown into earth through the baptistery drain : *Subdiaconus cum ordinatur quia manus impositionem non accipit, patenam de manu ep̃i accipit vacuum et calicem vacuum ; de manu vero archidiaconi accipiat urceolum cum aquamanili ac manutergium. Exhibeatur in conspectu ep̃i patena et*

³³ *Ib.* fo. 22, b.

³⁴ *Ib.* fo. 23, b.

calix vacuus, et dicat ep̄s subdiacono... Oblationes quæ veniunt in altare panes propositiones appellantur, de ipsis oblationibus tantum debet in altare poni quantum populo possit sufficere ne aliquid putridum in sacrario remaneat. Pallæ vero quæ sunt in substratorio in alio vase debent lavari, in alio corporales pallæ. Ubi pallæ corporales lavatæ fuerint, nullum linteamen ibidem aliud debet lavari. Ipsa aqua in baptisterio debet vergi... et tradat ei calicem et patenam, et manipulam.³⁵ In due time the subdeacon was raised to

The Deaconship.

Before the ordination either of a deacon or a priest, the bishop first blessed the attire with which those ministers were to be arrayed whensoever they had to go about their holy office at the altar;³⁶ and from one of the prayers said over those garments, we know, by the specification of them, what they were: the chasuble, the poderis—a long gown, answering to our cassock³⁷—the alb, the stole, the girdle, and the amice: Domine Deus Pater omnipotens... exaudi propitius orationem nostram et hanc planetam famuli tui, iff. seu pudorem (poderem), albam ac stolam, cingulum, orariumque dextera tua sancta benedicere, sanctificare, consecrareque et purificare digneris, etc.³⁸ Having hallowed these vestments, the bishop cast the stole upon the intended deacon's neck, saying to him the while those words of our Lord, "my yoke is sweet, and my burden light".³⁹ To this followed, first, a prayer, then a short discourse, or "Sermo Innocentii Papæ de vii. gradibus aecclesiæ ordinandis."⁴⁰ This done, the bishop hung the

³⁵ *Ib.* fo. 24.

³⁶ *Ib.* fo. 25.

³⁷ We have spoken of this under the name "subucula" before, t. i, p. 460.

³⁸ *Ecgberhti Pontificale*, fo. 26, b.

³⁹ *Ib.* fo. 27, b.

⁴⁰ *Ib.* fo. 28.

stole upon the shoulder of the postulant for the deaconship, and put into his hands a copy of the evangelists, saying, "Take this book of the gospels, read, understand, and give it to others; and do thou in thy work fulfil it." The bishop alone laid his hands upon the new deacon's head, reciting a short prayer over him: *Diaconus cum ordinatur, circumdetur ejus humerus sinister cum stola ab epō, et tradat ei sc̄m evangelium, et dicat sibi, "Accipe istud volumen evangelii, et lege, et intellige, et aliis trade, et tu opere adimple"*: deinde solus episcopus qui eum benedicit, manus super caput illius ponat, quia non ad sacerdotium sed ad ministerium consecratur.⁴¹ Then came what was called the "consecration", which ended by the bishop's anointing of the deacon's hands with holy oil and chrism: *Consecratio manuum diaconi de oleo sc̄o et chrisma*. Consecrentur manus istæ quæsumus Domine et sanctificentur per istam unctionem nostramque benedictionem, ut quæcumque benedixerint benedicta sint, et quæcumque sanctificaverint sanctificata sint.⁴²

When the deacon had reached the prescribed age, and been called to take upon himself

The Priesthood,

the first ceremony at his consecration unto this new dignity was to alter the way of wearing the stole. From waving, as it had been left to do heretofore, loose behind and before, on the left shoulder, the bishop now shifted this liturgical ornament, and put it about the neck, so as to make its two ends fall down in equal lengths, on both sides, low in front of the wearer: *Presbiter cum ordinatur, circumdetur humeri ejus cum stola ab epō, et ibidem tituletur*

⁴¹ *Ib.* fo. 29.

⁴² *Ib.* fo. 32. The deacon's hands are not anointed now at his ordination.

specialiter ad qualem aecclesiam debeat ministrare, et benedicente eum epō manus super caput ejus teneat similiter et presbiteri qui presentes sunt manus suas juxta manum epī super caput illius teneant.⁴³ In behalf of his clerical brother kneeling before him, the bishop now breathed many and warm entreaties unto heaven, that it would send down its ghostly strength into the soul of one who, as its priest, would have to offer up to it a sacrifice, in which, by Christ's own words, bread and wine are transformed—transubstantiated into Christ's own flesh and blood: Tu Domine super famulum tuum iff. quem ad presbiterii honorem dedicamus, manum tuac benedictionis infunde...ut purum atque immaculatum ministerii tui donum custodiat et per obsequium plebis tuae corpus et sanguinem filii tui immaculati transformet, etc.⁴⁴ As he clothed him with the chasuble, the bishop besought a blessing from above on this priest, that his might be a hallowed priesthood, and that he might offer up to Almighty God atoning sacrifices for the people's sins: *Hic vestes cum casula.* Induet te Dominus vestimento salutis et coronam laetitiae ponat super caput tuum. Benedictio Dei Patris et Filii et Sps s̄ci descendat super te et sis benedictus in ordine sacerdotali, et offeras placabiles hostias pro peccatis atque offensionibus populi omnipotenti Deo, etc.⁴⁵ His hands were next anointed with chrism, and the prayer then said, again warned the priest of his sacerdotal duty of offering up sacrifice to appease God for the guilt and short-comings of the people, and of hallowing, by a benediction with those hands, such things as the people needed: *Consecratio manus.* Benedic Dñe et sanctifica has manus sacerdotis tui. iff. ad consecrandas hostias quae pro delictis atque negligenciis populi offeruntur, et ad cetera benedi-

⁴³ *Ib.* fo. 32.⁴⁴ *Ib.* fo. 34, b.⁴⁵ *Ib.* fo. 35.

cenda quae ad usus populi necessaria sunt, etc. *Faciens crucem sanctam de chrismate in manibus ejus et dicis.* Consecrentur manus istae quesumus Domine et sanctificentur per istam sanctam unctionem et nostram invocationem atque divinam benedictionem, ut quodquod benedixerint sit benedictum, et quodquod sanctificaverint sit sanctificatum, p.⁴⁶ Besides the hands, the head also of the newly-made priest was anointed; but in this unction the holy oil, and not the chrism, used to be employed: *Consecratio capitis oleo.* Unguatur et consecretur caput tuum caelesti benedictione in ordine sacerdotali in nomine Patris, etc.⁴⁷

Upon the last and loftiest step of holy order stood

The Bishop,

for the hallowing of whom the ceremonial was longer and more diversified. As he knelt before the metropolitan, or, in his stead, the consecrating bishop, two other bishops upheld a book of the gospels, as it lay open, and resting on the head of the priest about to be made bishop, while some prayers were said by all the other bishops who happened to be there, and the other clergy outstretched their hands over him: *Ep's cum ordinatur, duo episcopi ponant et teneant evangeliorum librum super cervicem eius, et unus fundat super eum benedictionem, et postea istas .iii. orationes omnes episcopi qui adsunt recitare debent, reliqui vero manus suas super caput eius teneant.*⁴⁸ After being told, among other things, that he had been called to the work of the full priesthood—ad summi sacerdotii ministerium⁴⁹—and to rule God's Church from the episcopal chair—tribuas ei (Domine) cathedram episcopalem ad regendam ecclesiam tuam⁵⁰—his hands were anointed with chrism

⁴⁶ *Ib.* fo. 35, b.

⁴⁷ *Ib.* fo. 36.

⁴⁸ *Ib.* fo. 7.

⁴⁹ *Ib.* fo. 8, b.

⁵⁰ *Ib.* fo. 9, b.

and holy oil.⁵¹ Upon his head also was poured the holy oil; the kiss of peace was given him. The pastoral staff was next put into his hands with this admonition: *Accipe baculum pastoralis officii, et sis in corrigendis vitiis sevens, in ira iudicium sine ira tenens, cum iratus fueris misericordiae reminiscens*; and afterward upon his finger was set the ring, as the consecrator pronounced these words: *Accipe annulum pontificalis honoris ut sis fidei integritate munitus*.⁵² The ceremony ended by leading the new bishop to an episcopal chair, whereon he sat the while was prayed a prayer, which told him, in beautiful words, how, by God's kindness, he had been brought to be, as it were, one of the links in the apostolic succession within that one church which Christ our Lord had raised for himself, and had left to be taught and governed by his apostles and their after-comers in the apostleship: *Modo mittendus est in cathedram episcopalem et haec o'r dicenda est. Om̃ps Pater sancte Deus...in novo (testamento) per filium tuum Ih̃m Xp̃m apostolos sanctos ex sanctis omnibus elegistis primum Petrum apostolum in cathedra honoris, et Mathiam ejusdem consortem in apostolatam atque cathedram honoris enumerasti...da similem gratiam fratri nostro. iſt. ad instar sanctorum apostolorum tuorum sedentium in cathedra honoris et dignitatis, ut in conspectu majestatis tuae dignus honore appareat. P'. Domine Jesu Christe tu praelegisti apostolos tuos ut doctrina sua nobis praecessent, ita etiam vice apostolorum hunc episcopum doctrinam docere et benedicere et erudire digneris, ut immaculatam vitam et inlesam conservet. p.*⁵³ *Bened' eiusdem sacerdotis.*—*Sit Deus pater tuus, sint angeli amici tui, sint apostoli fratres tui et apostolatus tui gradum custodiant, etc.*⁵⁴

⁵¹ *Ib.* fo. 9, b.⁵² *Ib.* fos. 10, 10 b.⁵³ *Ib.* fos. 11, 11 b.⁵⁴ *Ib.* fo. 12.

But many of

THE FESTIVALS OF THE YEAR,

as they came about, brought with them each its own little variations that spoke of itself or that tide, and wrought a slight change, for the day, in those rubrics at mass, as well as at the other services of the church. Though the liturgy followed by the Anglo-Saxons was that of Rome, still, along with their growth as a Christian people, there sprang up among those forefathers of ours some few ritual peculiarities, which, however, were unimportant as far as belief went; or, if anything, only more energetic exponents of Catholic teaching even than the Italian ceremonial. These observances they loved because they were their own. Such national feelings, the most learned and holiest men of this land, instead of trying to weaken, did their best to make stronger. The great St. Dunstan forbade the churchmen of his day to lay aside any of this country's liturgical usages that were befitting, which had come down to them from their elders.⁵⁵ To hear the

Church bells

going, was what every Anglo-Saxon loved; hence from childermass-tide, all through the holydays, a full peal was rung for matins, mass, and even-song.⁵⁶ All the Christ-

⁵⁵ *Honestos huius patriæ mores ad Dominum pertinentes, quos veterum usu didicimus nullo modo abjicere sed undique uti diximus corroborare decrevimus.—Regularis Concordia*, ed. Reynero, *Apost. Benedict.* Append. p. 85.

⁵⁶ His autem diebus inter Innocentium festivitatem; et octavas Domini, quia *Gloria in excelsis Deo* ob tantæ festivitatis honorificentiam ad missam celebratur, ad nocturnam, et ad vesperam, uti ad missam sicut in usum huius patriæ indigenæ tenent, omnia signa pulsanter. (*Ibid.*) Among other works of

mass festivals were hallowed after a becoming manner ;
but

St. Stephen's day

was distinguished by the deacons singing some short versicles just before the introit of high mass. This short musical service was performed by these ministers alone, who, for the purpose, divided themselves into two choirs, one answering the other's song, thus : *Versus ante officium in festivitac Sc'i Stephani Proto Martir. Primo dicant levitae canentes, Cui adstat candida contio omnis, etc. Tunc respondeant illis alii dicentes, Optamus regi regum dicere ordas, etc. Item pretitulati cantores dicant, Laudabile est Xpisto, etc. Item levitae, Alleluia nunc levitae, etc.*⁵⁷ Because the protomartyr had himself been one of the seven deacons ordained by the apostles, the Church, in this land, not only in Anglo-Saxon, but in later times, bade her deacons to look upon and honour him as their patron

art wrought by the hands of our great St. Dunstan, was a bell which, for many ages after that saint's death, hung in Canterbury cathedral, and was deemed one of the sweetest in England : Tunc pulsato signo beatissimi patris (Dunstani) nostri quod ipse manibus suis olim fecisse dicebatur, quo nullum dulcius, neque ad commovendos hominum animos flebilius, concurrat universa civitas (Cantuariensis). *Vita et Mirac. S. Dunstani*, auct. Osberno, *AA. SS. Maji* iv, 379. Abingdon could also boast of two bells made by the same saint, as well as of other two the work of its founder St. Æthelwold : Fecit (Athelwoldus) etiam duas campanas propriis manibus, ut dicitur, quas in hac domo (de Abbendon) posuit cum aliis duabus majoribus quas etiam beatus Dunstanus propriis manibus fecisse perhibetur.—*Registrum de Abbendon*, MS. Cotton, Claudius B. vi, ed. *Mon. Anglic.* i, 516.

⁵⁷ *Troperium Anglo-Saxonicum*, Bodl. 775, fo. 33. About this precious manuscript, see note 73, p. 25.

saint. While teaching the people their duty in his sermon for

The Purification,

Ælfric lets us see, as it were, that procession in which the Anglo-Saxons—men and women—walked, each one bearing in his hand a lighted taper, hallowed at the beginning of that day's service in his parish church, for the ceremony. "Be it known also to everyone", says the homilist, "that it is appointed in the ecclesiastical observances, that we on this day bear our lights to church, and let them there be blessed: and that we should go afterwards with the light among God's houses, and sing the hymn that is thereto appointed. Though some men cannot sing, they can, nevertheless, bear the light in their hands; for on this day was Christ, the true light, borne to the temple, who redeemed us from darkness, and bringeth us to the Eternal Light, who liveth and ruleth for ever."⁵⁸ Of this rite itself, and how it used to be kept throughout this country in his own days, Beda tells us, as he happens to glance at the heathenish lustration of old Rome ordained by Numa: Sed hanc lustrandi consuetudinem bene mutavit Christiana religio, cum in mense eodem die Sanctæ Mariæ plebs universa cum sacerdotibus ac ministris, hymnis modulatæ vocis per ecclesias, perque congrua urbis loca procedit, datosque a pontifice cuncti cereos in manibus gestant ardentes, et augescente bona consuetudine, id ipsum in cæteris quoque ejusdem beatæ matris, et perpetuæ Virginis festivitatibus agere didicit, non utique in lustrationem terrestris imperii quinquennem, sed in perennem regni cœlestis memoriam: quando juxta parabolam virginum prudentium, omnes electi lucentibus bonorum actuum lampadibus, obviam sponso ac regi suo venientes, mox

⁵⁸ *Homs.* ed. Thorpe, t. i, p. 151.

cum eo ad nuptiam supernæ civitatis intrabunt.”⁵⁹ The form for hallowing these tapers, and the ceremonial of carrying them processionally, may be found in the Anglo-Saxon liturgy; Ecgberht’s Pontifical gives the prayer of blessing, thus:—*Bened’ Luminis in Purificatione Sc’e Marie*. Dñe Scē pater omps æterne Ds benedicere et sanctificare digneris istū ignem quem nos indigni suscipimus per invocationem unigeniti filiū tui Dñi nri Ihū Xpi quem hodie in templo presentatum justum Symeonem diu expectantem in ulnas suscipisse novimus, et salutare tuum ante faciem omniū populorum ēē. lumen scilicet gentibus et gloriam plebis tuæ Israel. prophetico spiritu docuisti, te q̄s Dñe benedicere digneris lum̄ istud, et omnibus hoc manibus gestantibus, illud verum lumen tuæ majestatis concede, ut te agnoscentes per viam virtutum ad te valeant pervenire, &c.⁶⁰ Besides this same prayer in Leofric’s missal,⁶¹ we have as follows:—*Oratio super cereos in Purificatione Sc’ae Mariae*, &c. Te humiliter (Dñe Ds creator) deprecamur ut has candelas ad usus hominum et animarum sive in terra sive in aquis per invocationem sc̄issimi nominis tui et per intercessionem sc̄ae Mariæ genetricis tuæ cujus hodie festa percolimus per preces omnium sc̄orum tuōr benedicere et sanctificare digneris ut hæc plebs tua illas (honorifice) manibus portans cantando teque laudando tueatur vocesque illōr de excelso sc̄o tuo exaudias, &c.⁶² *His peractis cantetur antiphona ad stationem Sc’ae Mariae Ave gratia plena Dei genetrix Virgo* (with the, now unintelligible, Anglo-Saxon notation for the singing)—*His finitis accensis luminibus materialibus, in cordibus n’ris amore X’pi ardentes in obviam X’po vero sponso ecclesiae venturi*

⁵⁹ *De Tempor. Ratione*, cap. 12 (aliter 10), opp. ed. Giles, vi, 174.

⁶⁰ Fos. 166 b, 167.

⁶¹ *Bodl.* 579, fo. 254.

⁶² *Ibid.* fo. 252.

*sperantes verum lumen a quo inluminar . . . confitentes ternis trino antiphonis collectisque laudato et in sinibus ecclesiae fidelium accepto congratulantes, missae sollemnia donec finiantur expectemus.*⁶³

From the foregoing rubrics we gather that there used to be two distinct blessings; one over the unlighted wax tapers, the other over the fire (very likely a burning candle) from which they were afterwards all lit. This procession took place before mass, and on getting back again to their church, the people stopped for the offering up of the Holy Sacrifice.

When Septuagesima Sunday—the third before Lent—came, *Alleluia* was by the Church left out from all parts of her service. Then did she begin to read, for the lessons at matins, the book of Genesis, which tells of man's fall: in sorrow for Adam's weakness, and bearing in mind that the season for her yearly fast was not far off, she now hushed this her usual song of ghostly joy. That among our Anglo-Saxons the *Alleluia* used to be laid aside with some ritual formality, we may gather from the fact that they had, in their liturgy, a hymn which they sang on the occasion, and beginning thus:—

Alleluia dulce carmen
Vox perennis gaudii, &c.

One of its strophes was:—

Alleluia non meremur
Nunc perenne psallere
Alleluia nos reatus
Cogit intermittere
Tempus instat quo peracta
Lugeamus crimina.⁶⁴

⁶³ *Ibid.* for. 255, 256.

⁶⁴ Hymnus in LXX^{ma}, id est, in Clausula Alleluia.—*Latin Hymns of the Anglo-Saxon Church*, ed. Surtees Society, p. 56.

Shrove-tide, or the week before Lent,

brought along with it more than one religious and ritual observance. The very name which our Anglo-Saxon sires had given to this time, said how they had ever looked upon it as the particular season of shriving themselves, that is, going to their shrift-father or parish-priest, and in sacramental confession telling him their most hidden sins. "In the week immediately before Lent, every one shall go to his confessor", said the *Ecclesiastical Institutes*, "and confess his deeds; and his confessor shall so shrive him as he then may hear by his deeds what he is to do: and he shall command all his parishioners, with God's command, that if any of them against any man have any enmity, that he make peace with him; but if any one will not agree to that, then he may not shrive him, but then he shall acquaint the bishop, that he may turn him to right . . . then with minds thus purified, let them enter on the tide of the holy fast, and by penance purify themselves against the holy Easter, &c."⁶⁵ In his homily for Shrove Sunday or Dominica in Quinquagesima, Ælfric says: "Now is a clean and holy tide drawing nigh, in which we should make amends for our heedlessness; let, therefore, every Christian man come unto his confessor, and confess his secret guilt."⁶⁶ If those who had sinned hiddenly, now bethought themselves how they might best do hidden penance for their secret guilt during the coming Lenten fast, that man who had, with open shamelessness, broken God's behests, was now called upon by the Church to take away, by his open sorrow, the scandal which he had thrown in the path of his brethren. For such an end, as well as to strike a wholesome dread into the hearts of all,

⁶⁵ *Ancient Laws, &c. of England*, ed. Thorpe, ii, 433.

⁶⁶ *Homs.* ed. Thorpe, i, 165.

every public sinner was, at that season of the year, made to undergo the infliction of

PUBLIC PENANCE.

Barefoot and bareheaded, with nothing on them but a short rough garment of sackcloth, those men came to the church door at early morn on Ash Wednesday. To each one among them was allotted a course of penitential works and prayer proportionate to his guilt, by the proper official for whose guidance in such matters Theodore archbishop of Canterbury, and Ecgberht archbishop of York, had severally drawn up a hand-book known as the "penitentiary". By the bishop these public penitents were afterwards brought into church, where casting himself with them outstretched on the ground, he and his clergy said the VII penitential psalms. Arising, the prelate next spread forth his hands over them, sprinkled them with holy water, put ashes first, then sackcloth, on each one's head, and, with sighs, told them that like as Adam at his fall had been driven out of paradise, so they too for their sins must be sent out of the Church. At the bishop's bidding, some of the clergy, who went chanting those words, "In the sweat of thy face shalt thou eat bread", etc., led these public penitents back again beyond the church door, which was to be shut unto them till Maundy Thursday. This we learn from the writings of Archbishop Theodore, who says: *De poenitentibus, ut in capite jejunii omnes publice poenitentes in civitate veniant ante fores ecclesiae, nudis pedibus, et cilicio induti episcopo suo se repraesentent. In capite Quadragesimae omnes poenitentes, qui publicam suscipiunt vel susceperunt poenitentiam, ante fores ecclesiae se repraesentent episcopo sacco induti, vultibus in terram prostratis, reos se esse ipso habitu et vultu proclamantes. Ibi adesse debent archipresbyteri parochiarum, id est, presbyteri poeni-*

tentium, qui eorum conversationem diligenter inspicere debent, et, secundum modum culpaе, poenitentiam per praefixos gradus injungant. Post haec in ecclesiam eos introducat et cum omni clero septem poenitenciales psalmos, in terram prostratus, cum lachrymis, pro eorum absolutione decantet: tunc resurgens ab oratione, juxta quod canones jubent, manus eis imponat, aquam benedictam super eos spargat, cinireм prius mittat, deinde cilicio capita eorum cooperiat, et cum gemitu, et crebris suspiriis eis denunciет quod sicut Adam projectus est de Paradiso, ita et ipsi pro peccatis ab ecclesia abjiciuntur. Post haec jubeat ministris, ut eos extra januam ecclesiae expellant; clerus vero prosequitur eos cum responsorio, “In sudore vultus tui” etc. ut videntes sanctam ecclesiam pro facinoribus suis tremefactam atque commotam, non parvipendant poenitentiam. In sacra autem Domini coena, rursus ab eorum presbyteris ecclesiae liminibus repraesententur.⁶⁷

But

Ash Wednesday

had its ceremonial of strewing ashes upon, not merely the public penitent, but all; and thereby spoke its awful teachings and its warning unto all—unto the young and old, the guiltless and the guilty. As soon as none-song was over, that is, about mid afternoon, the ashes were hallowed, and then put upon each one's forehead.⁶⁸ From

⁶⁷ *Ancient Laws, &c. of England*, ed. Thorpe, ii, 70. The “Ordo agentibus paenitentiam” may be seen in Leofric's Missal, fo. 80, *Bodl.* 579. This rite is more than once noticed in our national records; of St. Elphege I, bishop of Winchester, William Malmesbury tells us that:—Dies erat cinerum et pontifex pro more poenitentes ecclesiae liminibus excluderebat: caeteros adhortatus est ut jejuniis et castitati vacantes, etiam uxorias delicias abjicerent, &c.—*De Gestis Pontif.* ed. Savile, fo. 138, b.

their own parish church, the people then went a procession to some other church, and, on coming back, heard mass. Then, and only then, did such as were bound, and able to fast, take any kind of food: *Quarta feria capitis jejunii* (writes St. Dunstan) *nona decantata, abbas stola ornatus benedicat cineres: quibus benedictis eat ipse abbas, et imponat capitibus singulorum, quia ejus est poenitentiam illis imponere, etc.; tunc vadant quo ire habent canentes antiphonas quae in antiphonario continentur: venientes ad ecclesiam, quo eunt, iterum agant orationem, etc. et ibi incipientes litaniam revertantur ad matrem ecclesiam, ac dehinc more solito agatur missa, etc.*⁶⁹

All through Lent, as well as on the ember days, the deacon and the subdeacon wore, at high mass, a chasuble like the priest's. This vestment, before he sang the epistle, the subdeacon laid aside for the time, but put it on again immediately afterwards; the deacon, however, ere going to chant the gospel, took off, and, folding his chasuble into a long narrow band, fitted it, thus rolled, upon his left shoulder, so that it fell thence, beltwise, on both sides, about his breast and back, meeting beneath his right arm, where he fastened its ends together by the girdle of his alb; and went through his ministrations, so arrayed, till after the communion, when he undid and shook out his rolled-up chasuble, and wore it after the ordinary manner. The rubric itself, with the hint of its antiquity, comes in St. Dunstan's *Rule*: *Tunc induiti casulis sacerdos, diaconus ac subdiaconus peragant ministeria sua. Hic autem*

⁶⁸ The form for blessing these ashes may be seen in Leofric's Missal: *Benedic' super cineres . . . cineres quos causa p'ferendæ humilitatis atque p'merendæ veniæ capitibus nostris decernim' benedicere pro tua pietate digneris, &c.*—*Bodl.* 579, fo. 256.

⁶⁹ *Regularis Concordia*, ed. Reyner, p. 85.

mos casularii, tantummodo quadragesimali et quatuor temporibus usu praecedentium patrum observetur. Subdiaconus quoties casula induitur exuat eam dum legit epistolam, qua lecta, rursus eâ induatur. Diaconus verò antequam ad evangelium legendum accedat, exuat casulam, et duplicans eam circumponat sibi in sinistra scapula annectens alteram summitatem ejus cingulo albae. Peracto communionis sacramento induat eam antequam collecta finiatur.⁷⁰

The way of keeping Lent,

both with regard to its fastings and prayers, is well shown in a very precious memorial of those olden times, the Anglo-Saxon *Ecclesiastical Institutes*: "The Lenten fast ought to be kept with very particular care, so that there be no day, except only the Sundays, on which any one may take any meat, before the tenth or the twelfth hour; except any one who is so weak that he cannot fast, and young men who have not the age, who may dispense with the fast; because these days are the tithing-days of the year, and we should therefore solemnize them with all piety and holiness. It is a custom that people often, for love of friends, redeem other fasts with alms, but this may, on no account, be broken...It is daily needful for every man that he give his alms to poor men; but yet, when we fast, then ought we to give greater alms than on other days; because the meat and the drink which we should then use if we did not fast, we ought to distribute to the poor; because if we fast, and reserve the morning repast for the evening refection, then is that no fast, but the hour of meat will be deferred, and the evening refection doubled. It is the custom of many men, when they fast, that, as soon as they hear the none-bell, they take to

⁷⁰ *Ibid.* p. 85.

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⁷⁰ *Ibid.* p. 85.

meat; but it is not allowable that that be a fitting fast, but it is right that, after none-song, mass be heard, and after the mass, even-song at the time; and after the even-song, let every one give his alms, so as his means will permit him, and after that take to meat. But if any one be constrained by any occupation, so that he cannot come to the mass nor to the even-song, then at least let him continue fasting until he know that the mass and the even-song have been sung; and then, having thus completed his own prayers and his alms, let him enjoy his good things and take refection. At this tide there should be abstinence from all delicacies, and soberly and chastely we should live. If any one, at this holy tide, can forego cheese, and eggs, and fish, and wine, it is a very strict fast; but for those who, from infirmity, or any other reasons, cannot forego them, it is needful that they enjoy them moderately, and at the times when they are allowed; that is, after the even-song; and let him take neither wine nor other drink, for any drunkenness, but for his heart's refection, etc. Every Sunday, at this holy tide, people should go to housel, except those men who are excommunicated," etc.⁷¹ From these extracts we learn that, under the Anglo-Saxon ritual, mass was never said, on the week-days during Lent, till late in the afternoon, and no food was eaten until almost sunset.

The advice which St. Paul gives to married folks (1 Cor. vii, 5), our Anglo-Saxons not merely heard, but heeded.⁷²

⁷¹ *Ancient Laws of England*, ed. Thorpe, ii, 435, &c.

⁷² Qui in matrimonio sunt, abstineant se in III. XL^{mas}, et in Dominica nocte, et in Sabbato, et feria IIII. et VI. quæ legitimæ sunt, et III noctes abstineant se antequam communicent, et I. postquam communicent, et in Pascha usque ad octabas; inde ait Apostolus: "Nolite fraudare invicem, nisi ex consensu,

They were taught to follow it whenever they partook of the adorable eucharist ; for “ to the people it is to be said, that at those tides, when they receive the holy mystery of Christ’s body and blood, that is, the holy housel, that they do so with great awe and piety, and that they previously, both with fasts and with alms, both purify themselves and refrain from conjugal act,” etc. . But this apostolic teaching were they taught to obey more especially all through the time of Lent : “ For those married it is also very needful that they hold themselves chastely at this holy tide, without defilement of any cohabitation, that they, through pious life, with purified heart, and their bodies’ chastity, with acceptable deeds, may come on the holy Easter-day ; because the fast avails nought that is defiled with conjugal act,” etc.⁷³

Thus did they go through this solemn fast. As its end drew nigh they were thus warned : “ This tide from (the fifth Sunday in Lent) until the holy Easter tide, is called CHRIST’S PASSION TIDE, and all God’s ministers in the holy Church, with their church services honour, and in remembrance hold, His passion, through which we were all redeemed. Our books also say that we should hold these fourteen days with great earnestness, on account of the approaching of the holy passion and honourable resurrection of our Saviour. On these days we omit, in our responses, ‘Gloria Patri’, on account of our lament for the holy passion, unless some high festival-day occur during them.”⁷⁴ In his sermon for

Palm Sunday,

Ælfric says : “ The custom exists in God’s Church, by its

ut vacetis orationi ad tempus”.—*Theodori Liber Penitent., Ancient Laws, &c. of England*, ed. Thorpe, ii, 12.

⁷³ *Ibid.* p. 441.

⁷⁴ *Homs.* ed. Thorpe, ii, 225.

doctors established, that everywhere in God's congregation the priest should bless palm-twigs on this day, and distribute them, so blessed, to the people; and God's servants should then sing the hymn which the Jewish people sang before Christ when he was approaching to his passion. We imitate the faithful of that people with this deed, for they bare palm-twigs, with hymn, before Jesus. Now we should hold our palm until the singer begins the offering-song, and then offer to God the palm for its betokening. Palm betokens victory. Victorious was Christ when he overcame the great devil, and rescued us; and we should also be victorious, through God's might, so that we overcome our evil practices, and all sins, and the devil, and adorn ourselves with good works; and, at the end of our life, deliver the palm to God, that is our victory, and thank Him fervently that we, through his succour, have overcome the devil, so that he could not deceive us."⁷⁵ The blessing of those boughs—called, from the Sunday's service, palms—the procession wherein they were afterwards borne by clergy and people, singing as they went, along the highways and the fields, from one church to another, and the carrying them up afterwards, and handing them, as their offering-gift, to the sacrificing priest, at the offertory of the mass, are all duly noticed in the Anglo-Saxon rituals.

In archbishop Ecgberht's *Pontifical* we have the following prayers, *Ad Palmas benedicendas vel Ramos*. Domine Ihū Xpē qui ante mundi principium venisti, etc. Deus qui temporibus Noe famuli tui per columbam ramum olivae virentibus foliis in ore deferentem post diluvi effusionem cum pace hominibus reddita nuntiare voluisti et qui unigenito tuo Dño nōo Ihū Xpō ad ierosolimam pro-

⁷⁵ *Ibid.* ii, 219.

peranti pueros ebreorum cum ramis palmarum obviam venientes laudesque decantantes et voce elevata dicentes osanna in excelsis, benedictus qui venit in nomine Dni rex Israel voluisti benedicere et sanctificare atque consecrare digneris os palmarum ramos diversarumque frondium et florum et omnes qui ex eis in manibus accipere voluerint tibi placere possint et in die iudicii cum palma victoriae et fructu iusticiae ad iudicium pervenire mereantur et exinde gloriam accipientes indefectivam tecum sine fine vita aeterna permanere. P.⁷⁶ Leofric's missal lets us behold how the ceremony used to be done in the south-west parts of Anglo-Saxondom: Deinde accedat episcopus et benedicat ramos ita dicendo, etc. Deinde spargentur rami palmarum cum aqua benedicta et turificentur cum incenso et thimiamate et dividantur primo clero deinde populo, etc. Finita antiphona pergant ad processionem cum candelabris et turibulis. Ad processionem, "Cum appropinquaret", etc. Tunc episcopus sive presbiter faciat sermonem de Sc̄a cruce, et incipiet antiph. "Ave rex noster", et omnes prosternant se ad terram. Finita antiphona, cantor incipiat R' "In die qua" etc. procedant pueri duo aut tres et canant hos, "Gloria, laus", etc. Tunc portetur crux in antea et cum introierint ecclesiam sequente clero ac populo dicat cantor R', "Ingrediente Dño," etc.⁷⁷ But it is St. Dunstan who sets out, in his famed *Rule*, the ceremonial of this day at greatest length,

⁷⁶ Fo. 163. Another, and still longer form, is given at fos. 171, 171 b. Martene was mistaken when he said, *De Antiq. Ecc. Rit.* Lib. iv, cap. xx, that, in archbishop Ecgberht's Pontifical, no trace of blessing palms could be found. This, however, is true, that our Anglo-Saxon archbishop of York's codex is the earliest book, yet known, which gives such a blessing.

⁷⁷ *Bodl.* 579, fos. 347, 348.

thus: Dominica die Palmarum, quia maior restat processio agenda, illa quae solet in clauastro agi, interim dum matutinalis missa canitur, agatur a sacerdote tantum conspersionem et benedictionem agente. Finita illa missa, agatur illa maior processio, in qua sicut in priori diximus agendum, ita agatur, id est, ut ad illam ecclesiam ubi palmae sunt, sub silentio ordinatim eant dediti psalmodiae omnes, si fieri potest et aura permiserit, albis induti, quo cum pervenerint, agant orationem, ipsius sancti implorantes auxilii intercessionem, cui ecclesia dedicata est. Finita oratione, a diacono legatur evangelium, *Turba multa usque mundus totus post ipsum abiit*, quando sequatur benedictio palmarum. Post benedictionem, aspergantur benedicta aqua et thus cremetur. Dehinc pueris inchoantibus antiphonas, *Pueri Haebreorum*, distribuuntur ipsae palmae, et sic maioribus antiphonis initiatis egrediantur, venientes ante ecclesiam subsistant, donec pueri qui praecesserunt, decantent *Gloria laus* cum versibus omnibus, sicut mos est, *Laus et Gloria* respondentibus; quibus finitis, incipiente cantore responsorium, *Ingrediente Domino*, aperiantur portae: ingressi, finito responsorio, agant sicut supradictum est; et tenant palmas in manibus usque dum offertorium canetur, et eas post oblationem offerant sacerdoti.

Ea die ad passionem, dicitur *Dominus vobiscum*, sed *Gloria tibi, Domine*, non respondetur: similiter et in reliquis passionibus, excepta Parascevae passione ubi neutrum dicatur nec *Dominus vobiscum*, nec *Gloria tibi, Domine*.⁷⁸

One of those anthems sung the while the palms are being given out, the then venerable antiquity of this ghostly song, the joyous strains in which the two bands of singers used to chant it, are all set forth by one of the earliest

⁷⁸ *Regularis Concordia*, ed. Reyner, p. 86.

lights of the Anglo-Saxon priesthood, the holy bishop Aldhelm, thus : De quo lætantes Evangelici consona vocis harmonia psallentes concorditer cecinerunt : Benedictus qui venit in nomine Domini. Cujus rei regulam nostra quoque mediocritas authentica veterum auctoritate subnixa, in sacrosancta Palmarum solennitate binis classibus canora voce concrepans, et geminis concentibus Osanna per-sultans, cum jucundæ jubilationis melodia concelebrat.⁷⁹

The remaining part, especially the last three days of

Holy Week,

then, as now, drew forth the Church's sorrows, which she so feelingly showed to the world by so many of her heart-reaching ceremonies. For Maundy Thursday, as well as for Good Friday and Holy Saturday, the matins and lauds, which, in these our times, and all through several by-gone ages, have been called

Tenebrae,

were sung by the Anglo-Saxons with the same accompaniment as ours, of lighted tapers, to be put out, one by one, as the psalms went on. A scholar of our Alcuin, Amalarius, has a short chapter, "De extinctione luminum" in which he speaks, the while he gives the meaning of this unwonted ceremony, thus : Quod lumen ecclesiae extinguitur in his noctibus, videtur nobis aptari ipsi soli justitiæ, qui extinctus est, et sepultus tribus diebus et tribus noctibus... Tot enim (lxxii) discipulos misit Christus binos et binos prædicare ante faciem suam. Igitur per singulas noctes memoratarum feriarum viginti quatuor lumina accenduntur. Et quia ipse sol significat solem nostrum qui occubuit vespere passionis, per lumen quod nos possumus accendere et extinguere, instar ortus solis et occasus, de-

monstramus ortum et occubitum veri solis aliquo modo. Illuminatur nostra ecclesia vigintiquatuor luminibus, et per singula cantica, in quibus nos oportet exultare, decidimus moestitia, quia verus sol noster occubuit, et sic per singulas horas defectus solis augetur, usque ad plenam extinctionem. Hoc enim fit ter, quia triduo recolitur sepultura Domini.⁸⁰ Besides telling us that the tapers were put out then, as now, at the office of "Tenebrae", the following rubric of St. Dunstan's speaks of a short ceremony, at present nowhere kept up, which used to be observed, perhaps not in all, though in very many of our Anglo-Saxon minsters. It consisted in the chanting of the *Kyrie eleison* by two boys on the right side of the choir, who were answered by other two on the left, with *Christe eleison*; then a third couple of youths, from the west end, sang *Domine miserere nobis*, and the whole choir joined in singing *Christus Dominus factus est obediens*, etc.:

⁸⁰ *Amalarius, De Eccl. Offic.* Lib. iv, cap. 22, p. 471. Our Alcuin's scholar lets us know that when he wrote, c. A.D. 830, this rite of putting out the candles was not followed at Rome: *Mos ecclesiae nostrae obtinet per tres noctes, id est, per feriam quintam, quae vocatur Coena Domini, et per sextam, quae vocatur Parasceve, et per septimam quae vocatur Sabbatum sanctum, ut extinguantur luminaria ecclesiae in nocte. De more sanctae matris nostrae Romanae ecclesiae interrogavi archidiaconum Theodorum memoratae ecclesiae scilicet Romanae...* Nihil enim ibi in eadem nocte (de Coena Domini) observatur de extinctione luminum, etc. *De Ordine Antiph.* Lib. cap. 44. Bearing in mind the weight which our Anglo-Saxon countrymen, by whose missionary toils so large a part of Germany was brought within the fold of Christ, must have had upon the church service of Mentz, where Amalarius was deacon, we are fully warranted in thinking that such a ceremony began in this island and hence spread itself to the other parts of Christendom.

Quinta feria quae et Coena Domini dicitur, nocturnale officium agatur secundum quod in Antiphonario habetur. Comperimus etiam in quorundam religiosorum ecclesiis quiddam fieri, quod ad animarum compunctionem spiritualis rei indicium exorsum est, videlicet ut peracto quicquid ad cantilenam illius noctis pertinet, evangelique antiphona finita, nihilque iam cereorum luminis remanente, sint duo ad hoc idem destinati pueri in dextra parte chori, qui sonora psallant voce, *Kyrie eleyson*, duoque in sinistra parte similiter qui respondeant *Christe eleyson*, necnon et in occidentali parte, duo qui dicant *Domine miserere nobis*: quibus peractis respondeat simul omnis chorus, *Christus Dominus factus est obediens usque ad mortem*. Demum pueri dexteris chori repetant quae supra eodem modo quo supra, usquequo chorus finiat quae supra: idemque tertio repetant quae supra, eodem ordine. Quibus tertio finitis, agant tacitas genu flexo more solito preces, qui ordo trium noctium uniformiter teneatur ab illis. Qui, ut reor, ecclesiasticae compunctionis usus a Catholicis ideo reperi- tus est ut tenebrarum terror qui tripartitum mundum Domini passione timore perculit insolito ac apostolicae praedicationis consolatio quae universo mundo Christum Patri usque ad mortem pro generis humani salute obedi- entem revelaverat, manifestissime designetur. Haec ergo inserenda censuimus, ut si quibus devotionis gratia com- placuerint, habeant in his unde huius rei ignaros instru- ant; qui autem noluerint ad hoc agendum minime com- pellantur.⁸¹

⁸¹ *Reg. Concordia*, ed. Reyner, p. 86. Writing on the liturgy as followed in his own country, which had been won from heathenism to a belief in Christ by Anglo-Saxon missionaries, Rupert, abbot of Dury, lets us see how, till his days, c. A.D. 1111, this very rite of the Anglo-Saxon Church was still kept

Early on the morning of

Maundy Thursday

all the younger clerks went to church, and, barefoot, washed its pavement the while the priests, with their deacons and subdeacons, and other attendants, were going about washing each one of the altars there, with water hallowed for that especial purpose.

What Christ did to his apostles after the last supper,⁸² the clergy, in commemorating it, now did very solemnly to the poor, and then to one another—wash their feet. For this purpose, in some fitting place out of the church itself, were gathered, before the hour for mass, a number of aged men, sometimes the poor of the neighbourhood, sometimes wandering beggars, or pilgrims. Kneeling before these poor men, the younger among the clergy washed their feet, which, having wiped dry, they kissed. These same poor people were afterwards fed, and while they eat, waited on by those clerks, who, ere letting their lowly guests take leave, gave unto each of them a small piece of money.

Facto namque capitulo (feria v. in coena Domini), discalcient se fratres, et intrantes ecclesiam, more obedientiae, lavent pavimenta ecclesiae, sacerdotibus interim cum ministris altaris, benedicta aqua, sacra altaria lavantibus.

Ea enim die non fit celebratio missae in aliquo altari donec lavetur.

up on the banks of the Rhine:—Plerisque moris est, ut extinctis luminaribus, in ipsis tenebris lugubres tropi, praecincentibus cantatoribus et choro respondente, flebili modulatione decantentur, incipientibus a *Kyrie eleison*. Significant autem lamenta sanctarum mulierum, quae, ut in Evangelio legimus, lamentabantur Dominum, sedentes contra sepulchrum.—*De Divin. Offic.* lib. v, cap. 27; *Auct. Bib. Vet. Pat.* i, 953.

⁸² John xiii, 5.



Quibus peractis, lotis pedibus, recalcient se. Sexta peracta, celebretur missa.

Pauperibus ante ad hoc collectis secundum numerum quem abbas praeviderit; dehinc collectis in locum congruum, eant fratres ad agendum mandatum, ubi canentes antiphonas eidem operi congruentes, lavent et exturgant pedes pauperum, atque osculentur; et data aqua manibus eorum, dentur etiam eis cibaria, fiatque secundum abbatis arbitrium in eis distributio nummorum.⁶³

Those public sinners who had, on Ash Wednesday, been openly put out of the church, when known to have fulfilled the austerities allotted them during the Lenten fast, and to have become truly sorrowful, were on this day again openly brought back within its walls, and thus restored among their brethren to that place which, by their guilt, they had forfeited. Over these penitents, as they lay stretched upon the ground outside the church-door, the bishop or the priest, as it happened to be, read several prayers; after which, as an anthem was being sung, he raised them up, and then gave them absolution: *Oratio ad Reconciliandum Penitentem, Feria. v, in Cena Dñ'i.* Adesto Dñe supplicationibus, etc. Alia. Presta q̃s Dñe huic famulo tuo dignum poenitentiae fructum, etc. Dñs humani generis, etc. Da nobis Dñe ut sicut publicani, etc. *Hic levas eos de pavimento his verbis dicendo, canaturque antiphon.* An. Vivo ego dicit Dñs nolo mortem peccatoris, etc. Absolvimus vos vice beati Petri Apostolorum principis cui Dñs potestatem ligandi atque solvendi dedit, etc.⁶⁴ Such was the form at York in the eighth century; and the same service, as it used to be administered in the south and western parts of this land, may be

⁶³ *Reg. Conc.* ed. Reyner, p. 87.

⁶⁴ *Pontificale Ecgberhti*, fos. 156, b, 157.

seen in Leofric's missal, where it is noticed thus:—*Feria. v, in Caena Dn'i.* Praesentatur paenitens in gremio ecclesiae et prostrato omni corpore in terra, dat orationem sacerdos ad reconciliandum ita, *An. Cor mundum*, etc.⁸⁵ That the absolution, if not always, was sometimes at least, spoken in the Anglo-Saxon tongue, seems certain, from the fact that in Ecgberht's Pontifical, on the leaf at this place, is stitched a small strip of vellum written with the following translation of the Latin text:—h. Broðor ða leofestan, we onlȳsað eow of sȳnna bendū on gewrixle ðaes eadegan Petres ðara Apostola ealdres, ðam ðe ure drȳhten ðone anweald sealde sȳnna to gebindienne 7 eft to onlȳsenne. Ac swa miclum swa eow to belimpð eowra sȳnna gewregeðnes 7 us to gebyreð sio forgifenes, sie God aelmihtig lif 7 haelo eallum eowrum sȳnnum forgifen ðurh ðone ðe mid hun leofað 7 ricsað geond world aworld. *Am.*⁸⁶

Some time after mid-day, and when none-song had been sung, a procession, formed of the clergy arrayed in their vestments, and bearing along with it a staff, which ended at top in the shape of a serpent, went down to the church-door. There, from out a flint, was struck fire, which was first hallowed,⁸⁷ and then used for lighting a candle that came out of the serpent's mouth. This staff,

⁸⁵ *Bodl.* 579, fo. 104, b.

⁸⁶ *Pont. Ecgberhti*, fo. 158.

⁸⁷ Ecgberht's Pontifical gives the prayer for this blessing, thus:—*Be'n Ignis.* Dn'e D's noster Pater omnipotens exaudi nos lumen indeficiens tu es sc'e conditor omnium luminum, benedic Dn'e hoc lumen quod a te sanctificatum atque benedictum est. Tu inluminasti omnem mundum ut ab eo lumine accendamus et inluminemur igni claritatis tue sicut ignem inluminasti Moyse ita inluminabis cordibus et sensibus nostris ut ad vitam aeternam pervenire mereamur. P'.—fo. 163. The "Benedictio ignis et cerac" comes in Leofric's Missal, fo. 289, b.

with its burning taper, was next given over to the head-sacristan, who carried it back in the procession to the choir; and from that candle alone were lighted all the others needed that day in the church, or about the altar. The same ceremonial was repeated on Good Friday and Holy Saturday.

Immediately after this procession, then began high mass, in which the kiss of peace was not given at the *Agnus Dei*, unless the celebrant was a bishop. On this day, all partook of the blessed sacrament; and at this day's sacrifice, there was made a particular

Reservation of the Eucharist,

so that, under one kind, there might be not only the viaticum as usual if needed for the dying, but enough for the communion of all the people and clergy, and an especial particle for the celebrant on the morrow, Good Friday, the one day throughout the year whereon the church then forbade, as she yet forbids, the holy mysteries to be consecrated. The eucharist so reserved was reverently carried to a place set aside for it in the sacristy:—*Dehinc hora congrua agatur nona; qua cantata, ob arcanum cuiusdam mysterii indicium, si ita placuerit, induant se fratres, et pergant ad ostium ecclesiae ferentes hastam cum imagine serpentis, ibique ignis de silice excutiat, illo benedicto ab abbate, candela quae in ore serpentis infixæ est, ab illo accendatur, sicque edituo hastam deportante cuncti fratres chorum ingrediantur; unusque dehinc cereus ex illo illuminetur igne. Sexta feria, eodem ordine agatur, ac a decano portetur. Sabbato similiter, a praepositoque deferatur. Et post hæc celebratio missæ, ad quam Dominus vobiscum minime dicatur nisi ab episcopo tantummodo ubi chrisma conficitur; a quo, etiam, in eucharistiae acceptione, pacis osculum præsesbyteris, ter*

Agnus Dei decantato, solummodo detur, ab aliis vero minime praesumatur: in qua missa, sicut et insequentium dierum communicatio praebetur tam fratribus quam cunctis fidelibus, reservata nihilominus ea die eucharistia quae sufficit ad communicandum cunctis altera die.⁸⁸

But the most striking feature in this day's ceremonial, was the

Hallowing of the holy oils.

An ampul of gold held the chrism; other two of silver were got ready; one for the oil of exorcism, the other for the oil of the sick. The purest olive oil was sought for the purpose, but along with that for the chrism or creme, they mingled sweet smelling balsam. Then, as now, this chrism used to be employed in the consecration of bishops and priests, at the coronation of kings, and for the latter of the two unctions given at baptism, for the sacrament of confirmation, for anointing altars and the walls of a newly built church, and the blessing of bells. But besides these occasions, the Anglo-Saxons applied chrism to their deacons' hands in ordaining them, as well as for the blessing of crucifixes, when made of gold or silver. Of this chrism, and its several ritual uses, thus speaks Beda: In urbe Judaeae, quae vocatur Engaddi, nobiliores caeteris vineae nascuntur, utpote de quibus liquor non vini, sed opobalsami defluit... Namque in vineis Engaddi, ut praefati sumus, balsamum gignitur, quod in chrismatis confectione, liquori olivae admisceri, ac pontificali benedictione solet consecrari, quatenus fideles omnes cum impositione manus sacerdotalis, qua Spiritus Sanctus accipitur, hac unctione signentur. Qua etiam altare Dominicum, cum dedicatur, et cactera quae sacrosancta esse debent, perunguntur.⁸⁹ The oil of exorcism was then, as now,

⁸⁸ *Reg. Conc.* ed. Reyner, p. 87.

employed for the first of the unctions at baptism: the Anglo-Saxons, besides this, had other ritual and pious uses for it. The oil of the sick was used for aneling those whose sickness threatened them with speedy death.

In his epistle entitled “Quando dividis Chrisma”, Ælfric states to what parochial purposes these holy oils were applied:—“O ye mass-priests, my brothers, we will now say to you what we have not before said, because to-day we are to divide our oil, hallowed in three ways, as the book points out to us; *i. e.*, *oleum sanctum*, et *oleum chrismatis*, et *oleum infirmorum*; that is, in English, holy oil, the second is chrism, and sick men’s oil: and ye ought to have three flasks ready for the three oils, for we dare not put them together in one oil vessel, because each of them is hallowed apart for a particular service. With the holy oil ye shall mark heathen children on the breast, and betwixt the shoulders, in the middle, with the sign of the cross, before ye baptize it in the font-water; and when it comes from the water, ye shall make the sign of the cross on the head with the holy chrism. In the holy font, before ye baptize them, ye shall pour chrism in the figure of Christ’s cross, and no one may be sprinkled with the font-water after the chrism is poured in.”⁸⁰

The *oleum infirmorum*, or oil for the sick, was blessed by the bishop, ere he began that short prayer in the canon, *Per quem: Through whom, O Lord, thou dost always create, sanctify, quicken, bless, and give us all these good things, etc.*, which goes immediately before the *Pater noster*. Unshrouded by any sort of veil, the ampul which held this oil was brought by a deacon to the bishop, who, stepping somewhat aside from the altar, then said

⁸⁰ *In Cantica Canticorum*, opp. ed. Giles, ix, 226.

⁹⁰ *Ancient Laws of England*, ed. Thorpe, ii, 391.

the prayers of blessing over it. When hallowed, this oil was either put to stand upon a column which had been set there for the purpose, or carried away and laid by at once in its own place; and the bishop went forwards with the holy sacrifice. Having ended mass, the bishop walked to his episcopal chair, and waited there for the procession, which, with much ritual solemnity, was about to fetch unto him from the sacristy, for consecration, the oil and balsam, or the chrism, and the oil of exorcism to be used at baptism.

In this procession walked acolytes, having lighted tapers in their candlesticks, clerks bearing crosses, thurifers with their smoking censers, and a deacon having in his hands a golden-bound book of the Gospels. The chrism, and the oil of exorcism or catechumens, were each carried muffled within the folds of a silken scarf, which fell about the shoulders of its bearer, though the oil for the sick had been taken before, uncovered, up to the bishop. Next came, arrayed in chasuble, and walking two and two, those priests, usually twelve, who were to bear witness, and help in the hallowing of these oils. This long line ended with a crowd of singing-boys, who chanted as they went that beautiful hymn, *Audi, judex mortuorum*. When the chrism had been breathed upon, and signed with the cross, and God's blessing called down, and it had been duly hallowed by the bishop, the golden ampul which held it was carried round, in a subdeacon's hands, to be kissed by all those about the altar. A like token of respect was also shown to the oil of exorcism, as it was borne in the hands of an acolyte to its proper place. The ceremonial for this function is set forth in more than one Anglo-Saxon codex. Ecgberht's Pontifical has the following rubrics: *Feria v. in Caena Dñi hora vi^{ta} celebratur missa ad Lateranis (sic)*. *Incipiens pontifex dicit,*

Oremus. Tunc ponuntur in altare sacra, et altare est cavum. Omnibus rite in altare compositis, oblata et libamenta paucaque per ecclesiam luminaria accensa, diaconi dalmaticis, cerostata .viii. ante altare posita, stante ante altare pontifice et elevata dicente voce, *Sursum corda*, respondente populo, *Habemus ad D'num*, etc.... Finito *Vere dignum*, dicit omnis clerus et populus, *Sc's, Sc's, Sc's*. Sic intrat in missam usque, *Sed Veniae quesumus Domine largitor admittas, per Xp'm*, tunc diaconus cardinalis sumet oleum pro infirmis, portet usque ad pontificem. At ille paululum divertens se ab altare stans in suo gradu signans oleum in manu diaconi, et orationem institutam supra, tacite dicens, *Emitte, D'ne, Spiritum sc'm tuum paraclytum de coelis in hanc pinguedinem olivae*, etc. Oratione finita ponebatur oleum supra columnam quandam et sacerdos missam ordine sua celebrans dicit, *Per quem haec omnia Domine*, etc.... *Libera nos*, etc., et pontifex tacite signat calicem cum oblata sanctificata, nemine respondente, diaconi cooperiant sacramenta, facta missa. Iterum in altare ascendente pontifice ad sedem suam, tunc archidiaconus ascendens cum chrismate ampulam auream cum pallio albo habens in manu sua et illud pallium mittens ex parte supra dexteram scapulam stansque ante pontificem et omnes episcopi et presbyteri et diaconi in circuitu ejus, benedicitur chrismate principalis, et ille pontifex tribus vicibus sufflans in ampulam tangens sua manu dicit magna voce, *Sursum corda*, etc. *Vere dignum et justum est qui in principio*, etc., et pontifex signat in modum crucis tribus vicibus cum pollice, et insufflat iterum tribus vicibus cum halitu signat in crucis modum, et subdiaconus suscipiens de manu archidiaconi portat, cunctis in presbiterio stantibus, ad osculandum. Alter vero cardinalis diaconus sequitur cum ampulla habens oleum exorcizatum argentea, vestitus pallio fusco expansum supra humerum sinistram

suam ascendit ad pontificem, et ille oleum signans oratione consecrationis, nullo respondente, submissa quasi tacita magis voce benedicens exorcismum olei incipit, *Deus qui virtute Spiritus Sancti tui imbecillarum mentium rudimenta confirmas*, etc. Finita oratione consecrationis ab accolitis ad salutandum propheratur et in secretario ponatur. Communicante clero omnique populo dicit pontifex omnibus communicantibus, *Accepit Ih's panem. Oremus.* Data oratione respondit omnis populus, *Amen*.⁹¹ In the so-called Missal of Leofric, spoken of before (t. i, p. 84), have we another valuable document of Anglo-Saxon belief and ritual. This is a codex made up, seemingly before Leofric got it, of what originally were two separate copies of the "Liber Sacramentorum", or Pontifical, besides having, at its beginning, some rather old fragments of the Missal. The first of these two Pontificals bound together in this manuscript, has the service for the hallowing of the oils headed thus: *Feria .v. Cena Dñi conficitur chrisma* (fo. 287 b); but as the second, though in all likelihood written some few years later, gives the rubrics at much more length, we take them to set before the reader: *Feria v. hoc est in Caena Dño. Ante missam vero faciant mandatum cum peregrinis et hospitibus... Et ita per ordinem usque Per quem haec omnia. Tunc offeratur pontifici oleum de ampullis quas offerunt populi ad unguendos tam infirmos quam energumenos. Et in ultimo antequam dicatur Per quem haec omnia, exorcizet et benedicat illud tam ipse quam omnes presbiteri qui assunt, ita ut tantum possit a circumstantibus audire... Item benedictio ejusdem olei ad omnem languorem quocumque tempore... Et oleum reportetur et in loco suo conservetur. Missa vero ordine suo agatur usque dum benedictiones episcopales solvan-*

⁹¹ *Pontificale Ecgberhti*, fos. 152, etc.

tur... *Pax Dn'i*, etc. Tunc communicet solus pontifex ante altare et diaconus offerat ei calicem et non frangat oblatas nisi eam solam unde ille communicat illo tantum die. Postquam communicaverit episcopus, ponat diaconus calicem super altare. Deinde acceptam a subdiacono patenam ponat juxta calicem de latere sinistro, et statim a duobus subdiaconis utrinque cooperiatur de sindone munda quam prius preparaverant in ora altaris e regione pontificis post corporalem expansam. Tunc domnus episcopus vadat ad sedem suam cum diaconibus et expectet....⁹² *Ordo de Consecratione principalis crismatis.* Expectante vero in sede sua pontifice, veniant ad sacrarium .xii. presbiteri et ceteri clerici quantum opus sit ad deferendum cum omni decore oleum crismale ac oleum catecumenorum et neophitorum usque in ecclesiam ante episcopum. Sint enim idem presbiteri parati et cum eis ceteri clerici casulis et sollempnibus vestimentis. Tunc duo acoliti accipientes illas duas ampullas quae ad crisma et ad oleum catecumenorum consecrari debent involutas cum sindonibus de albo serico ita ut videri possint a medio teneant in brachio sinistro projectis sindonibus super scapulam sinistram dextram quatinus possint dependentia retineri, et procedant. Et ordinent se illi presbiteri et predicti clerici rite et ordinabiliter ita ut primum ambulent duo acoliti cum candelabris et ardentibus cereis, deinde portentur duae cruces, post eas portentur duo turibula cum incenso et inter illa medium oleum catecumenorum. Deinde portetur evangelium ut impleatur omne bonum. Postea sequantur bini et bini illi .xii. presbiteri testes et cooperatores ejusdem sacrosancti crismalis mysterii. Tunc vero subsequantur pueri in laudem ejusdem mysterii concinnantes hos versus ad hoc congruentes, *Audi judex mortuorum, una spes mortalium.*⁹³

⁹² Leofric's *Missal*, *Bodl.* 579, fos. 349, b, etc.

But besides such a solemn hallowing of the holy oils, our Anglo-Saxon brethren observed, during this day's mass, another rite, which consisted in

The blessing of Milk and Honey.

A short time before the celebrant came to those words in the canon *Per quem*, etc., at which, as we said just now, the oil for the sick was hallowed, a cup having in it milk mingled with honey was set on the altar, and over it he spoke this blessing-prayer, so that it might end that sentence, "through whom, O Lord, thou dost always create, sanctify, quicken, bless, and give us all these good things", etc. The form in Ecgberht's Pontifical is somewhat shorter than in other codices: *In Coena Dñi antequam dicatur* "per quem haec omnia". *Benedictio lactis et mellis*. Benedic Dñe has creaturas fontis, lactis et mellis, et pota famulos tuos de hoc fonte perenni quod est Spiritus veritatis, et enutri eos de hoc melle et lacte. Tu enim Dñe promisisti patribus nostris Abrahae, Isaac, et Jacob, dicens, "Introducā vos in terram repromissionis terram fluentem lacte et melle", conjunge Dñe famulos tuos Spiritu Sancto, sicut conjunctum est hoc lac et mel, in Xpō Ihū Dño nō qui tecum.⁹⁴ Leofric's Missal gives a like form; and a longer one may be seen in the *Rituale Ecclesiae Dunelmensis*.

The Washing of Feet,

or the "mandatum", or maundy, as it got to be called from those words of Christ, *Mandatum novum do vobis* (John xiii, 34), when He washed His apostles' feet,—and sung then, as now, by the Church on this occasion, was another religious rite, which, though practised at many

⁹³ *Ibid.* fos. 353, b, etc.

⁹⁴ *Pontificale Ecgberhti*, fo. 164.

other times in the year, the clergy of a cathedral, and the monks in their minsters, observed, with more than usual solemnity, on the day itself, commemorative of the Last Supper. A portion of the morning's earlier functions had already consisted in the ceremonial of washing the feet of the neighbouring poor and stranger-pilgrims;⁹⁵ but it was when evening came, and they went through this observance a second time, that the rite could be witnessed in all its fulness. As soon as even-song was over, a procession led the celebrant from the choir to the chapter-house, or some building beyond the church walls. Amid the crowd of clerks might be seen a deacon vested in a festive dalmatic, and carrying a large richly jewel-studded Gospel-book, to honour which, acolytes with lighted tapers in their hands, and a thurifer with a burning thurible, walked before him. On reaching the spot, whereat all due preparations had been made, the bishop washed, and dried, and kissed the feet of his upper clergy, or the abbot those of the elder monks in his house, as it might happen: the like was then done to this same personage, by the official next in dignity to himself. At this part of the ceremony used, in all likelihood, to be sung the hymn, "In cæna Domini": Tellus ac æther jubilant, the strophes of which speak of those works of love wrought by Christ for man this day, and remembered in its rites, thus :—

Hac nocte factor omnium
 Potenti sat mysterio
 Carnem suam cum sanguine
 In escam transfert animæ.

⁹⁵ In Leofric's Missal we find this rubric: *Feria V. hoc est in Caena Dn'i. Ante missam vero faciant mandatum cum peregrinis et hospitibus*, fo. 349, b.

Pallet servus obsequio
 Cum angelorum dominum
 Ferendo lympham linteo
 Cernit cœna procumbere.

And truly may we believe that, like the other peoples of Christendom in those ages, our Anglo-Saxon fathers were taught to let, more especially upon this solemn day, the bondsman go free for the love of their common Lord and Redeemer :—

Nexi solvuntur hodie
 Carnis ac cordis carcere
 Unguen sacratur chrismatis
 Spes inde crescit miscris.⁹⁶

When the washing of feet was done, they went in procession to the eating-hall; there the love-cup was sent about, and everyone without exception sipped of its wine, along with which had, no doubt, been mixed a little of that milk and honey blessed before at that day's mass. All this while, the deacon, from a high reading-desk, continued to recite that chapter in St. John's Gospel (xiii, 1), descriptive of the Last Supper and the washing of feet. The following rubrics from St. Dunstan's pen, sketch out to us a picture of a ceremony which, we may be sure, took place on this day in every large church throughout Anglo-Saxondom.

Peracta missæ celebratione, omnes ad mixtum pergant :

⁹⁶ In a codex of the missal written out at the desire, and for the use, of Ratold, abbot of Corbie, who died A.D. 986, Dom. Menard found this hymn, and has published it, together with its old notation, among his notes on the *Liber Sacramentorum* of St. Gregory, p. 78. As the reading of this MS. is evidently truer than that in the *Latin Hymns of the Anglo-Saxon Church*, ed. Surtees Society, p. 80, we have given it the preference.

post mixtum, quos voluerit abbas ex fratribus, secum assumens suum peragat mandatum; quo peracto, vesperas celebrent, dehinc refectionem fratrum agant: post quam tempore congruo, eorundem agatur mandatum; qui tamen fratres prius pedes suos diligenter emundent, venientesque ad mandatum hebdomadarii ministri, secundum morem suum abbatem antecedentes, mandatum agant, quos sequitur in chonca sua singulorum pedes lavans ministrantibus sibi quos voluerit ad hoc obsequium, quos extergat, et osculetur. Quo peracto, resideat abbas in sede sua, veniantque priores, et ei eadem exhibeant. Inde vero dum manus lavant, diaconus hebdomadarius, et reliqui ministri eant et induant se, signoque collationis moto, ingrediantur, diacono dalmatica induto cum textu Evangelii, præcedentibus cereis, et turibulo; legaturque Evangelium secundum Johannem *Ante diem festum* donec tintinnabulum pulsetur: tunc præcedente processione subsequatur omnis congregatio, cunctisque in refectorio residentibus, idem diaconus stans prosequatur Evangelii sequentia imposito super ambone Evangelio. Interim abbas propinando circueat fratres cum singulis potibus singulorum osculans manus; qua peracta ministratione, residente abbate dicatur *Tu autem Domine*. Tunc a priore propinetur abbati, et reliquis ministris qui assistebant, Evangelioque finito potibusque haustis, procedat processio, et exuant se fratres, sintque cum reliquis ad complendum.⁹⁷

The Still Days

was a name which the Anglo-Saxons gave to Maundy Thursday, Good Friday, and Holy Saturday. The bells, in all likelihood, were not rung during these last three days of Holy Week, but the people were called to church

⁹⁷ *Regularis Concordia*, ed. Reynero, p. 87.

by the loud strokes from an iron knocker, or a wooden mallet on a board that was light enough to be carried in the hands of a youth about the town. Amalarius tells us: *Omnis salutatio deest in istis tribus diebus, sive noctibus ad vitandam salutationem pestiferam, qualem diabolus Judas exercuit. Necnon etiam altitudo signorum quæ fiebat per vasa ærea deponitur, et lignorum sonus usque-quoque humilior æris sono, necessario pulsatur, ut conveniat populus ad ecclesiam.*⁹⁸ Of this same time, too, Ælfric says: "Church customs forbid any sermon to be said on the three still days."⁹⁹ As on the last, so on this night "Tenebræ" were sung and accompanied with the same ceremonial.

Good Friday

brought along with it its own rites still peculiar to that mournful day. In the afternoon, about none-song tide, the people went to church, and there had read to them the Passion from St. John's gospel. At those words out of the Psalms, "They have parted my garments among them", two deacons, hastily as it were, stripped the altar of its linen cloth: then began the ceremony for

Kissing the Cross.

After the collects had been said, and while the choir was wailing forth those sorrowful yet love-sweetened upbraidings from Christ unto the Jews, "My people, what have I done to thee, &c.", a muffled crucifix was held up by two deacons, who stood half-way between the choir and the altar. From this spot they carried this veiled rood towards the altar, before which they laid it down on a pillow. After due time this crucifix was unshrouded by the two

⁹⁸ *Amalarius, De Eccl. Offic.* lib. iv, cap. 22.

⁹⁹ *Homs.* ed. Thorpe, i, 219.

deacons, who, in doing so, uttered in a low chant, "Behold the wood of the Cross." Then barefoot, as he and all the other clergy were from the very beginning of this day's service, whoever happened to be the celebrant, whether bishop, abbot, or priest, came forward, and halting thrice on the way to throw himself on the ground, in most lowly wise kissed the crucifix. After him followed the clergy, then the people, to offer this same token of homage to their crucified Lord. All the while this kissing of the cross was going on, the choir sang those anthems—*Ecce lignum crucis, Crucem tuam adoramus, Dum fabricator mundi*, and the hymn *Pange Lingua. Inde Parascevæ agatur nocturna laus sicut supradictum est: post hæc venientes ad Primam, discalciati omnes incedant quousque crux adoretur. Eadem enim die, hora nona, abbas cum fratribus accedat ad ecclesiam, &c. Legitur *Passio Domini nostri Jesu Christi secundum Johannem*. Ad illam passionem, diaconus non dicat *Dominus vobiscum*, sed *Passio Domini* et reliqua, nullo respondente *Gloria tibi Domine*; et quando legitur in evangelio *Partiti sunt vestimenta mea* et reliqua, statim duo diaconi nudent altare sindone quæ prius fuerat sub evangelio posita, in modum furantium: post hoc celebrentur orationes, et veniens abbas ante altare incipiat orationes solemnes quæ sequuntur. Quibus expletis per ordinem, statim præparetur crux ante altare, interposito spatio inter ipsam et altare, sustentata hinc et inde a duobus diaconibus. Tunc cantent *Popule meus*, respondentes autem duo subdiaconi stantes ante crucem canant Græce, *Agios o theos, Agios yschiros, Agios athanatos eleyson emas*. Itemque schola idipsum Latine *Sanctus Deus*. Deferatur tunc ab ipsis diaconibus ante altare, et eos acolitus cum pulvillo sequatur, super quem sancta crux ponatur, antiphonaque finita quam schola respondet Latine, canant ibidem sicut*

prius *Quia eduxi vos per desertum*. Idem vero respondeant subdiaconi Græce sicut prius *Agios* ut supra ; itemque schola Latine ut prius *Sanctus Deus* ; itemque diaconi levantes crucem, canant sicut prius *Quid ultra* ; item subdiaconi sicut prius *Agios* ut supra, itemque schola Latine *Sanctus Deus* ut supra. Post hæc vertentes se ad clerum, nudata cruce, dicant antiphonam *Ecce lignum crucis* ; antiphonam *Crucem tuam adoramus* ; antiphonam *Dum fabricator mundi : Pange lingua*. Ilico, ea nudata, veniat abbas ante crucem sanctam, ac tribus vicibus se prosternat cum omnibus fratribus dexteris chori, scilicet senioribus ac iunioribus, et cum magno cordis suspirio septem pœnitentiæ psalmos cum orationibus sanctæ cruci competentibus decantando peroret . . . et eam humiliter deosculans surgat. Dehinc sinistra deosculans surgat. Dehinc sinisterioris chori omnes fratres eadem mente devota peragant, nam salutata ab abbate vel omnibus cruce, redeat ipse abbas ad sedem suam usque dum omnis clerus et populus hoc idem faciat.¹ The following is the rubric for the Good Friday service as contained in Leofric's Missal : Venit pontifex solus et adoratam deosculatur crucem, deinde presbyteri et diaconi et ceteri per ordinem, deinde populus.²

Besides the seven penitential psalms, there was sometimes said by the celebrant, as with his ministers he knelt before ere he kissed the cross, this prayer which Ecgberht gives :—Dñe Ihu Xpē gloriosissime conditor mundi qui cum splendor gloriæ æqualis Patri sanctoque Spiritui carnem immaculatam assumere dignatus es. et gloriosissimas tuas sanctas palmas crucis patibulo permisisti configi, ut claustra dissipares inferni, et humanum genus liberares a

¹ *Reg. Conc.* ed. Reyner, pp. 87, 88.

² *Bodl.* 579, fo. 363, b.

morte, miserere mihi misero, oppressum facinore ac nequitiarum labe sordidatum non me digneris derelinquere gloriosissime Dñe, sed dignare mihi indulgere quod malum egi, exaudi me prostratum ad adorandam vivificam crucem tuam, ut in his sacris sollempniis tibi merear assistere mundus. qui vivis. *Alia.* Dne Ihu Xpē adoro te in cruce ascendentem, spineam coronam in capite portantem, deprecor te ut ipsa crux liberet me ab angelo percutiente. Dne Ihū Xpē adoro te in cruce vulneratum, felle et aceto potatum, deprecor te ut tua mors sit vita mea. Dñe Ihū Xpē adoro te descendentem ad inferos liberantem captivos, deprecor te ut non me permittas introire in pœnis inferni. Dñe Ihu Xpē, adoro te ascendentem in cœlo sedentem ad dexteram Patris, deprecor te miserere mei. Dñe Ihū Xpē adoro te venturum in iudicio, deprecor te ut in tuo adventu ne intres in iudicio cum famulo tuo me peccatore, sed deprecor te ut ante dimittas peccata mea quam ut iudices. Amen.—*Oratio dicenda cum adoratur sancta crux.*³

³ *Pontificale Ecgberhti*, fo. 170. In one of the oldest liturgical manuscripts belonging to our Anglo-Saxon period, so old indeed that Wanley thinks it to be one of those sent over hither by Pope St. Gregory to St. Austin (*Cat.* p. 222), we find the following addresses to the cross :

Oratio ad Crucem.

O sanctum venerabile nostri Redemptoris signum, etc.

Salutatio, sive oratio ad crucem.

Salve sancta crux omnium arborum gloriosissima.

Alia.

Salve crux sancta et veneranda, etc.

Alia.

Te Sc'a Dei crux humiliter adoro. *MS. Vespasianus A. 1.* in the British Museum. Why such a secondary respect or lower kind of worship—a distinction which the Anglo-Saxons from

Though not insisted on for general observance, there was a rubric that allowed a rite, at this part of the office, to be followed, which may be called

The Burial of the Rood.

At the hind part of the altar, and where the hollow within might be easily laid open, there was made a kind of sepulchre, hung all about with a curtain. Inside this recess, and just beneath the altar-stone itself, the cross, after the ceremony of kissing it had been done, was carried by its two deacons, who had, however, first wrapped it up in a linen cloth or winding-sheet. As they bore their burden along, they sang certain anthems till they reached this spot, and there they left the cross; and it lay thus entombed till Easter morn, watched all that while by two, three, or more monks, who chanted psalms through day and night: *Nam quia ea die (Paraschevæ) depositionem corporis Salvatoris nostri celebramus, usum quorundam religiosorum imitabilem ad fidem indocti vulgi ac neophitorum corroborandam aequiparando sequi, si ita cui visum fuerit vel sibi taliter placuerit, hoc modo decrevimus. Sit autem in una parte altaris qua vacuum fuerit, quaedam assimilatio sepulchri, velamenque quoddam in giro tensum, in quod dum sancta crux adorata fuerit, deponatur hoc ordine. Veniant diaconi qui prius portaverunt eam, et involvant eam sindone in loco ubi adorata est, tunc reportent eam canentes antiphonam, In pace in idipsum*

the beginning had been taught to know and make, as we said before, iii, 189—should be shown to the cross, is set forth in another codex:—*Illic quatuor assignantur causae quare sancta crux adoratur. MS. sæc. x. Cotton, Titus, D. xxvii. fol.* There is an illumination of the crucifixion, and at top these verses:

*Haec crux consignet Ælfwinum corpore mente
In qua suspendens traxit Deus omnia secum, fol. 66.*

habitabit ; item, *Caro mea requiescet in spe*, donec veniant ad locum monumenti, depositaque cruce, cum omni reverentia custodiatur usque dominicam noctem resurrectionis. Nocte vero ordinentur duo fratres aut tres aut plures, si tanta fuerit congregatio, qui ibidem psalmos decantando excubias fideles exerceant. Quibus peractis egrediantur diaconus et subdiaconus de sacrario cum corpore Domini, quod pridie remansit.⁴ Then followed

The Mass of the Pre-sanctified,

the rubrics for which may be seen in Leofric's Missal and St. Dunstan's "Rule", as these extracts will show : Quibus peractis, egrediantur diaconus et subdiaconus de sacrario cum corpore Domini quod pridie remansit, et calice cum vino non consecrato, et ponant super altare. Tunc sacerdos veniat ante altare, et dicat voce sonora : *Oremus* ; *Praeceptis salutaribus moniti*, et *Pater noster*, inde *Libera nos quaesumus*, *Domine*, usque *Per omnia secula seculorum*, et sumat abbas de sancto sacrificio, et ponat in calicem nihil dicens, et communicent omnes cum silentio.⁵ Incipit ordo Fer. vi. Passionis Dñi. Hora nona procedant omnes ad ecclesiam et egreditur sacerdos de sacrario cum sacris ordinibus, nihil canentes, et veniunt ante altare. Postulet pro se orare dicens, *Oremus*, et adnunciat diaconus, *Flectamus genua*, et post paululum, *Levate*, et dat orat. hanc *D'ns a quo Judas*, etc. Feria sexta istas orationes expletas (*sic*) ingrediuntur diaconi in sacrario, et procedunt cum corpore dñi sine vino consecrato quod altera die remansit, et ponunt super altare et dicit sacerdos orationem, *Praeceptis salutaribus moniti, et divina institutione formati audemus dicere. Pater noster*, et adorata cruce, communicent omnes.⁶

⁴ *Regularis Concordia*, p. 88.

⁵ *Ibid.* p. 88.

The meaning of these rubrics is embodied in one of Ælfric's canons, which says: "Housel may not be hallowed on Good Friday, because Christ suffered on that day for us; but there must, nevertheless, be done what appertains to that day; so that two lectures be read with two expositions, and with two collects, and Christ's Passion; and afterwards, the prayers. And let them pray to the holy rood, so that they all greet the rood of God with kiss. Let the priest then go to the altar of God, with the housel bread that he hallowed on Thursday, and with unhallowed wine mixed with water, and conceal it with the corporale, and then immediately say, 'Oremus præceptis salutaribus moniti', and 'Pater noster', to the end. And then let him say to himself, 'Libera nos quaeso Domine ab omnibus malis'; and aloud, 'Per omnia secula seculorum'. Let him then put a part of the housel into the chalice, as it is, however, usual; then let him go silently to the housel; and for the rest, let look who will."⁷

On

Holy Saturday,

as on the two foregoing days, the service did not begin till the hour for singing none-song, that is, in the afternoon; and the first of its rites was the hallowing of

The Paschal or Easter Fire.

By this name must we call the blessing of the fire upon Holy Saturday among the Anglo-Saxons and such of the German nations as they brought, by the apostolic toils of St. Boniface, St. Wilbrord, and other missionaries sent thither from this country, to believe in Christ. Not only here at home, but when they went to preach abroad, the

⁶ Leofric's *Missal*, Bodl. 579, fo. 110.

⁷ *Canons of Ælfric*, ed. Thorpe, ii, 359, § 36.

hallowing of fire on this day was done by the Anglo-Saxons with some liturgical splendour, and after a certain way almost peculiar to themselves. It would seem that the olden custom was to catch, by means of a burning-glass, the first spark of fire for this day's service from the sun, from heaven as it were, as often as the weather would allow; but if the sky happened to be clouded, the fire was struck from out a flint.

All the peoples of northern Europe kept, until they threw off heathenism and became Christians, a great festival at spring-tide, in honour of the sun; for they worshipped this luminary as the giver to the earth of light and heat. To make good come out of evil, and to bring men to yield their worship, not to the works themselves, but unto God who wrought them, the Church thought fit to snatch from this ceremony its heathenish and bestow upon it instead a Christian meaning; and, for this end, she hallowed the new fire at Easter time.⁸ In those ages, Easter Sunday was looked upon as the first day of the new year: fire, even to the last spark, was everywhere put out, in the public minster and parish church, as well as the private dwelling, from the king's house downwards to the hind's hovel. Late on the eve of the coming year, the Church hallowed while she renewed the fire for her own use in the ritual, and her children's use within the walls of their private homes. To teach the world how everything must

⁸ Thus did our St. Boniface in Germany, and a remembrance of it was, till a late period, kept up there:—*Inclytæ famæ, sumptuosarumque victimarum idolum cui Retto nomen, deturbavit (St. Bonifacius).... Factum autem adhuc hominum memoria, ut in deturbatæ superstitionis memoriam luculentus ipso resurrectionis die, ignis qui Paschalis etiam alibi vocatur excitaretur.*—*Scravius, Moguntiararum Rerum*, lib. iii, p. 474.

come to us from God, it was from the sun's rays—from heaven as it were—that the Church fetched her new fire. After it had been solemnly blessed, light was taken from this flame to kindle the thurible, to light the lamps hung about the altar, and the tapers carried in the acolytes' hands at the holy sacrifice. That day, men and women took home with them a light from the sanctuary; and the hearth that had all day long been cold and brandless now became warm and bright once more, and the evening candle shone bright again, with a flame from the new hallowed fire. For church-use at least, this fire might truly be said to have lived the whole year through, for as lamp was lighted from lamp, it thus crept on burning from one Holy Saturday to another. While Beda tells us, "that other fire than what comes down from heaven, may not burn in the holy lamps nor be lighted on God's altar: *Nec ignis alius quam de cœlo descendit, vel in lucernis sanctis vel in altari Dei debet ascendi*",⁹ the passage is quite darksome to such as do not know the above-mentioned fact; for him who does, our venerable countryman's words lend no small help to understand the very custom from which they borrow their own meaning. How this fire is to be got from heaven, our St. Boniface indirectly hints, in the question to Pope Zachary, whom he asks whether at Rome they employed for that purpose a crystal, no doubt as his own countrymen the Anglo-Saxons did, like a burning-glass, to catch this fire from above: the pontiff's answer shows that it was not a Roman usage: *De igne autem paschali quod inquisisti, a priscis sanctis patribus, ex quo, per Dei et Domini nostri Iesu Christi gratiam, et pretioso sanguine ejus ecclesia dedicata est, quinta feria paschæ, dum sacrum chrisma consecratur*

⁹ *De Tabernaculo*, lib. iii, cap. i, opp. ed. Giles, vii, 319.

tres lampades magnæ capacitatis, ex diversis candelis ecclesiæ oleo collecto, in secretiori ecclesiæ loco, ad figuram interioris tabernaculi insistentes indeficienter cum multa diligentia inspectæ ardebunt, ita ut oleum ipsum sufficere possit usque ad tertium diem. De quibus candelis, sabbato sancto, pro sacri fontis baptismate sumptus ignis, per sacerdotem renovabitur. De chrystallis autem, ut asseruisti, nullam habemus traditionem.¹⁰

From the olden ritual, and the early liturgical writers in those parts of Germany which heard and took their Christian belief from Anglo-Saxon preachers, we may fairly draw some few hints of what must have once been the practice in our own land. That this new fire, then, was got, not only by striking sparks from a flint, but also through a burning-glass, when the sky was cloudless and the sun's rays strong enough, we gather from the words of Rupert abbot of Duyts, c. A.D. 1111, who, in his chapter, "De novo igne", says: *Amisso igne, qui ad matutinos... extinguitur, ad lapidem per eosdem tres dies confugimus, ut vel lapidem percutientes, ex abstrusis ejus venis ignem occultum eliciamus, vel liquidum crystalli lapidem sereno coelo soli objicientes, radium ejus trajectum per ejusdem crystalli orbiculum spectabili miraculo in subjectam suscipiamus escam.*¹¹ In some ritual customs which St. Ulric, who was made bishop of Augsburg A.D. 924, first set forth, but in after times became adopted for the guidance of their house by certain Cluniac monks, we find that the burning-glass employed for this liturgical purpose used to be carried, as one of the Church's solemn appliances, in the great procession on Holy Saturday, and afterward kept

¹⁰ Zacharias Bonifacio, *S. Bonifacii*, opp. ed. Giles, i, pp. 183-184.

¹¹ *De Divinis Officiis*, lib. v, cap. 28.

with no small care. From its being called a precious stone, or beril, we are led to think that it generally was a fine large piece of rock-crystal mounted in a frame of gold or silver: Post nonam statim sacerdote alba induto, et caeteris ad maiorem missam servituris, faciunt processionem ad novum ignem consecrandum cantantes psalmum 50^{mum}. Ante processionem portatur crux, aqua benedicta et thuribulum, tamen sine igne; ut novus ignis, postquam consecratus fuerit, aspergatur et incensetur ad benedicendum...Ipso die rite lumen in pertica portatur à custode ecclesiae, in Parasceve a priore, in Sabbato Sancto a domino abbate vel a sacerdote, lapis pretiosus berillus in quo ignis est producendus, sub custodia apocrisarii servatur; quem tantum praecentori adhibet, ut ab eo ignis proferatur; cumdemque ipso die, in processione idem major ecclesiae custos bajulat.¹² For this evening's service, and to burn at stated hours through the period from Easter till Ascension day, besides answering as a symbolical object, there was got ready a tall, thick wax-light, called

The Paschal Candle,

that used to be set near the north ambo, upon its own high candlestick. Standing in this pulpit, a deacon sang, after a particular and solemn manner, the blessing of this candle, as well as of the incense, large knobs of which, or as they are now named, "grains", were stuck upon it at one part of this ceremony. Whether the Anglo-Saxons wreathed this light with flowers,¹³ as was done in those times abroad,

¹² *Antiq. Consuetudines*, etc., ed. D'Achery, *Spicil.* i, 651.

¹³ The Paschal candle having wreaths of flowers about it, with the deacon in the ambo singing the "Exultet", is shown, from a MS. of the eleventh century, at t. i, p. 212 of this work; and a like representation from another roll, with the "Exultet" of the same period, may be seen in D'Agincourt's beautiful work,

or whether they followed the then Roman usage of writing upon it the date of the year, we do not now know, though Beda distinctly speaks of this latter custom thus: Sancta siquidem Romana et apostolica ecclesia hanc se fidem tenere et ipsis testatur indiculis, quae suis in cereis annuatim scribere solet, ubi tempus Dominicae passionis in memoriam populis revocans numerum annorum...adnotat.¹⁴ In archbishop Ecgbert's Pontifical we have the following rubric and prayer for the blessing of the incense: *Benedictio incensi in Sancto Sabbato antequam benediceris cereum et ipsum debes mitti in cereum in ipso loco ubi dicitur, "Suscipe incensi"*. Deus omnipotens, Deus Abraham, Deus Isaac, Deus Jacob, inmitte in hanc creaturam incensi vim odoris tui et virtutem ut sit servulis tuis et ancillis munimen tuum tutelaque defensionis ne intret hostis in viscera eorum aditumque et sedem habere non possit per Te Ihū Xpe fili Dei vivi qui cum Patre et Spiritu Sancto vivis et regnas per cuncta secula. *Alia.* Domine Deus om̃ps cui adstat exercitus angelorum cum

plate 55, of painting. These Exultet rolls are some among the rarest liturgical codices. Being much illuminated and narrow, they stretched out to some length: one still kept at Monte Casino is twelve feet long, and a little more than nine inches broad. As the deacon went on unrolling it, that part which he had sung, fell before him outside the ambo; hence the illuminations, that they might be seen in their true position by the people, had to be limned wrong-wise up with regard to the writing. The usage itself, of twining the Paschal candle with wreaths, is thus mentioned in an old Ambrosian missal:—*Quid enim magis accommodatum, magisque festivum, quàm Jesseico flori floreis excubemus ut tedis? præsertim cū et sapientia de semetipsa cecinerit: Ego sum flos agri et lilium convallium.*—*Ambros. Missal. Ordo*, ed. Pamelio, *Liturgicon*, i, 346.

¹⁴ *De Temp. Ratione*, cap. xlvii, opp. ed. Giles, vi, 241.

tremore quorum servitus in vento et igni convertitur dignare Dñe respicere et benedicere et sanctificare hanc creaturam tuam incensi, ut omnes languores et insidias odorem ipsius sentientes effugiant, et separentur a plasmatu quam pretioso sanguine redemisti, ut nunquam ledatur a morsu antiquo serpenti. P'.¹⁵ That codex which is known as Leofric's Missal, though it contains two Pontificals bound up into one volume, gives the blessing, at full length, of the Paschal candle. When this ceremony was done, and another smaller candle, as well as the two acolytes' tapers, had been lighted, a subdeacon went up into the south side ambo, or pulpit, and read the lessons. These over, there was sung the seven-form litany, which, with its other two forms, is thus described in an old "Ordo": Interim schola jussa facit litaniam ad fontem ante altare, primo septenam, et spatio facto, faciunt alteram quintam; ita enim inchoatur. Stat primicerius unus in dextro choro, et dicit cum illo, "Kyrie ele7son", et respondet secundicerius cum sinistro choro, "Kyrie ele7son", usque ter. Deinde, "Christe ele7son", usque ter. hoc sunt septem vices repetitae, unde et septenae dicuntur. Post haec, "Christe audi nos", usque septies, et sic per ordinem. Hoc ordine, intervallo facto sequuntur, ut praedictum est, litaniae quinque, id est, quinquies repetita.¹⁶ The procession then went down, and carried to the font the smaller wax-candle alight, together with the chrism and the oil of the catechumens, for hallowing the baptismal font. After these waters had been blessed, and the administration, to a few children, of baptism, solemn high mass began. By the time the celebrant had to give out the *Gloria in excelsis Deo*, the whole church glistened with the beams of a crowd of lamps and

¹⁵ *Pont. Ecq.* fos. 165, 165, b.

¹⁶ *Ordo Romanus*, ed. Hittorpio, p. 75.

tapers newly lighted, and every bell in the steeple swung out its gladness. While the holy communion was being distributed to those who wished to have their housel, *Alleluia* burst forth from the singers' lips ; a short psalm, followed by an anthem, and the *Magnificat*, was chanted ; and thus mass and even-song were ended at the same moment. An outline of this day's ritual may be seen, as the pen of St. Dunstan once sketched it : *Sabbato Sancto, hora nona, veniente abbate in ecclesiam cum fratribus, novus, ut supra dictum est, afferatur ignis. Posito vero cerco ante altare, ex illo accendatur igne. Quem diaconus more solito benedicens, hanc orationem quasi voce legentis proferens dicat : Exultet tam Angelica tuba coelorum. Tunc voce sublimiore dicat, Sursum corda, et reliqua. Finita benedictione, accendatur alter cereus, et tunc illuminantur duo cerei tenentibus duobus acolitibus unus in dextro cornu altaris et alter in sinistro. Benedictione peracta, ascendat subdiaconus ambonem, legat lectionem primam, etc. Finita oratione, inchoentur litanie septenarie ad introitum ante altare. Postea descendat abbas cum schola canentes litanias quinas ad fontes benedicendos. Sequitur, Omnipotens sempiterne Deus, et precatio. His expletis, redeunt ad altare cum litania terna, et antequam cantatur Gloria in excelsis Deo, magister scholae dicat alta voce, Accendite, et tunc illuminantur omnia luminaria ecclesiae, et abbate incipiente, Gloria in excelsis Deo, pulsentur omnia signa... ante evangelium non portantur luminaria in ipsa nocte, sed incensum tantum. Finito evangelio, dicat abbas, Dominus vobiscum, Oremus. In ipso die non cantatur Offertorium, nec Agnus Dei, nec Communio, et pacem non debet dare nisi iis qui communicant ; sed interim dum communicantur, Alleluia, et Laudate Dominum omnes gentes cantatur ; dehinc antiphona, Vespere autem sabbati, et Magnificat. Sic sacerdos missam ac ves-*

pertinalem sinaxim una compleat oratione.¹⁷ That the new-born children, baptized to-day, were given, like those elder believers who had received the housel or eucharist on Maundy Thursday, to taste of milk and honey that had been blessed, seems probable, at least in the first ages of the Anglo-Saxon Church. To this end, the cup of honey and milk was hallowed after the same way which we before noticed. For all, both young and old,—for the neophyte just baptized, as well as for him who had many years before been reborn through those same life-giving waters, Easter was a season of renewed strength. That her children might make holy their Paschal feast under the second and better dispensation, and taste of that ghostly happiness nowhere to be found but within her fold, the Church, in her services at Easter-tide, said unto them, in words like those spoken to the Israelites by Moses,—“The Lord hath brought you into a land that floweth with milk and honey” (Exodus xiii, 5); and again, with the prince of the apostles, begged of them thus: “As new-born babes desire the rational milk without guile, that thereby you may grow unto salvation” (1 Peter ii, 2).

Easter Sunday

had one rite which exclusively belonged to itself, and consisted in showing how the two Maries and Salome made their sunrise

Visit to the Sepulchre

of our Lord. As the last lesson at matins was being read, four members of the choir vested themselves, three in copes, the fourth in an alb only. This last personage went to the place at the altar wherein, on Good Friday, had been laid, as it were in the grave, a crucifix wrapped up in an altar-cloth for a winding-sheet. Ere he rang the

¹⁷ *Reg. Conc.* ed. Reyner, p. 89.

bell, before break of day, for matins, the sacristan had taken away this cross out of the sepulchre, but left the linen shroud lying at its mouth. The clerk, arrayed in an alb, and holding a palm-branch in one hand, seated himself by this tomb, and thus personified the watching angel at Christ's burial-place in the garden. Those other three in copes, each carrying a thurible that smoked with incense, and seemingly in earnest search of something, crept on slowly towards that spot. This they did, to represent how "Mary Magdalen, and Mary the mother of James, and Salome, brought sweet spices, that coming they might anoint Jesus" (Mark xvi). As soon as these three got near him, the one in the alb sang in a low soft mellow strain, and asked whom they sought. Answering all together, these three chanted, "Jesus of Nazareth". To this the other replied, "He is risen, He is not here: behold the place where they laid him. Go and tell that He has arisen from the dead." Turning about to the people, those three arrayed in copes cried out, "Alleluia, the Lord is risen". Then the one personating the angel sang, "Come and see the place"; after which, he stood up, and showed them that the crucifix was gone from out the tomb, and how there was nothing there but a winding-sheet. On beholding this to be so, they set their thuribles down and left them within the hollow where the cross had lain, singing, in the meanwhile, "The Lord is risen from the sepulchre". When they had held up this linen cloth to be seen all through the church, they spread it on the altar. Then was sung by the whole choir the hymn "Te Deum", and immediately followed lauds.¹⁸ The rubrics for such a liturgical representation on Easter morn are given by St. Dunstan:—*In die sancto Paschæ . . . tempore noctis antequam matutinorum signa moveantur, sumant*

¹⁸ See t. ii, 427, 428, of this work.

editui crucem, et ponant in loco sibi congruo. . . Dum tertia recitatur lectio, quatuor fratres induant se, quorum unus alba indutus ac si ad aliud agendum ingrediatur atque latenter sepulchri locum adeat, ibique manu tenens palmam quietus sedeat, dumque tertium percelebratur responsorium, residui tres succedant omnes quidem cappis induti turibula cum incensu manibus gestantes, ac pedetentim ad similitudinem quærentium quid, veniant ad locum sepulchri. Aguntur enim hæc ad imitationem angeli sedentis in monumento, atque mulierum cum aromatibus venientium ut ungerent corpus Iesu. Cum ergo ille residens tres velut erroneos, ac aliquid quærentes viderit sibi adproximare, incipiat mediocri voce dulcissime cantare, *Quem quaeritis*, quo decantato fine tenus, respondeant hi tres uno ore, *Iesu Nazarenum* ; quibus ille, *Non est hic ; surrexit sicut prædixerat. Ite nunciate quia surrexit a mortuis* Cuius missionis voce vertant se illi tres ad chorum dicentes, *Alleluia, surrexit Dominus*. Dicto hoc rursus ille residens veluti revocans illos dicat antiphonam *Venite et videte locum*. Hæc vero dicens, surgat et erigat velum, ostendatque eis locum cruce nudatum, sed tantum lintamina posita, quibus crux involuta erat, quo viso deponant thuribula quæ gestaverunt in eodem sepulchro, sumantque linteam, et extendant contra clerum ac veluti ostendentes quod surrexerit Dominus et jam non sit illo involutus, hanc canant antiphon ; *Surrexit Dominus de sepulchro*, superponantque linteam altari. Finita antiphona, prior congaudens pro triumpho regis nostri, quod devicta morte surrexit, incipiat hymnum *Te Deum laudamus*, quo incepto unà pulsantur omnia signa, post cujus finem dicat sacerdos versum : *In resurrectione tua Christe*, verbo tenus, et initiat matutinas dicens *Deus in adiutorium meum intende*,¹⁰ &c.

¹⁰ *Reg. Concordia*, ed. Rcynr, p. 89.

At this morning's solemn mass, all kinds of food for man, but, in particular, what was meant to be for that Easter-day's dinner-meal, especially

Lamb or other flesh meat, was blessed

at the altar by the celebrant on coming to those words in the canon, "Through whom, &c.". The form for such a service may be learned from the following, out of Ecgeberht's Pontifical:—*Benedictio super carnis agnum in Pascha antequam dicatur "per quem hæc omnia"*. Deus universæ carnis qui Noe et filiis suis de mundis et inmundis animalibus præcepta dedisti, qui agnum in Ægypto Moysi et populo tuo in vigilia Pasche comedere præcepisti in figura agni Domini nostri Ihū Xpi cujus sanguine omnia primogenita tibi de mundo redemisti, in nocte illa omne primogenitum in Ægypto peremisti, servans populum tuum agni sanguine prænotatum, dignare Domine omnipotens benedicere et sanctificare has ovium mundarum carnes, ut quicumque ex populis tuis fidelibus comederint, omni benedictione cælesti et gratia tua repleantur in bonis. P'. *Alia Benedictio carnis quadrupedum ipso die Paschæ*. Deus qui ex divina providentia, &c. Te supplices exoramus et poscimus ut hanc carnem quadrupedum seu volucrum benedicere et sanctificare digneris,²⁰ &c.

Every afternoon all through Easter week there was made, between even-song and complin,

A procession to the newly-blessed font ;

and the clergy, as they went down the nave, sang the cxii psalm, "Praise the Lord, ye children, &c."; and at the font itself was said a collect:—Ad vesperam *Dixit Dominus ; Confitebor ; Beatus vir* cum antiphona sine capitulo,

²⁰ *Pontificale Ecgeberhti*, fos. 164, 165.

Gra. *Haec dies*, sine versu, Alleluia cum versu, et sequentia. Postea inchoetur antiphona in evangelio, et collecta : dehinc eatur ad fontes, psalmum *Laudate pueri* cum antiphona canentes quem sequatur collecta. Completorium more peragatur Canonorum per omnia, &c. Hic in reliquis sex diebus teneatur ordo.²¹

From Easter to Whitsuntide the custom was to pray, not kneeling as at other seasons of the year, but standing ; and while he speaks of this ritual usage, our Beda affords us an explanation of it in these words :—Et notandum quod sanctæ mulieres adstantibus sibi angelis non in terram cecidisse sed vultum dicuntur in terram declinasse. Nec quempiam sanctorum legimus tempore Dominicæ resurrectionis, vel ipso Domino vel angelis sibi visis terræ prostratum adorasse. Unde mos obtinuit ecclesiasticus ut vel in memoriam Dominicæ vel in nostræ spem resurrectionis, et omnibus dominicis diebus et toto quinquagesimæ tempore non flexis genibus, sed declinatis in terram vultibus oremus.²²

Every day throughout the same period, as well as upon all Sundays the year round (except from Septuagesima till Easter), *Alleluia* used to be sung, to betoken the Christian's hope of a happy resurrection, and in praise of Christ's uprising from the grave upon the first day of the week, as the same light of the Anglo-Saxon Church, St. Beda, tells us :—Nam et Alleluia Dominicis diebus totoque quinquagesimo tempore propter spem resurrectionis quæ in Domini est laude futura, continue canit ecclesia.²³

²¹ *Reg. Conc.*, p. 90.

²² *Expos. in Lucæ Evang.*, lib. vi, cap. xcv, opp. ed. Giles, xi, 376.

²³ *Expl. Apocal.* cap. xix, opp. xii, 423. The "quinquagesimæ tempus" is the space between Easter and Whitsuntide.

The procession all about the fields and lanes of a country parish, and through the streets and alleys of the town, on the Monday, Tuesday, and Wednesday, before the feast of the Ascension, and now called Rogation week, but then,

The Gang Days,

has been already noticed in this work (t. iii, pp. 222, 359). A theft committed on any one of these three days, was, by Alfred's laws, sconced in a two-fold "bot" or fine,²⁴ as if it had been a Sunday or one of the higher Church holydays. How all the gang-day service used to be performed—how a crucifix and the relics of the saints borne along in a shrine, were carried about the highways and byways of this land, the while the litanies were sung; and how, as the procession stopped, every now and then, on its road, the whole crowd of following people knelt down and begged forgiveness of God for their sins, may be found set forth by the council of Cloveshove, A.D. 747, thus:—*Ut litanix, id est rogationes a clero omnique populo his diebus cum magna reverentia agantur id est. . . tres dies ante ascensionem Domini in cælos, cum jejuniis usque ad horam nonam, et Missarum celebratione veneratione . . . cum timore et tremore, signo passionis Christi, nostræque æternæ redemptionis, et reliquiis sanctorum ejus coram portatis, omnis populus genuflectendo divinam pro delictis humiliter exoret indulgentiam.*²⁵

The Use of Lights

among the Anglo-Saxons in the liturgy, is brought to our knowledge by many of their ritual observances, as well as through some of their laws binding layfolks to bring, at

²⁴ *Ancient Laws of England*, ed. Thorpe, i, 64.

²⁵ Cap. xvi. *De Diebus Litaniarum*, ed. Wilkins, *Concil.* i, 97.

certain feasts, a specified weight of wax for such a purpose.

At his ordination, the youth made acolyte had a candlestick with a taper put into his hands, as the bishop told him that his office would now be to look after the church-lights. Beda's beautiful sketch of the abbot Ceolfrid's leaving the minsters of Weremouth and Jarrow to begin his road Rome-ward, besides its glance at the liturgical employment of lights, sets before our eyes that ritual form wherewith the Anglo-Saxons speeded a well-beloved friend on his pilgrimage. At day dawn, mass was sung in the church of the ever-Virgin Mary, Mother of God: after another mass in St. Peter's, and at which each one present was houseled along with him, Ceolfrid made himself ready to start. The brotherhood met in the church: there, as with a thurible in his hand, he stood upon one of the steps of the altar whereat he had, a moment before, offered up incense and said a prayer, Ceolfrid gave unto all the kiss of peace. Hence they led him forth, as they chanted the litanies which their sobs and sighs often broke in upon. At the head of this procession walked the deacons of the church carrying a crucifix which was of gold, and lighted tapers; and these same deacons not only went, like the rest, with their departing abbot, to the water's edge, but got into the boat which took him over the stream, on the other side of which his horse awaited him. After he had knelt and kissed this crucifix surrounded by the lights borne about it, Ceolfrid mounted, and rode off: *Ascendunt et diacones ecclesiæ cereas ardentés et crucem ferentes auream, transit flumen, adorat crucem, ascendit equum et abiit.*²⁶ How lighted tapers that had been hallowed, were

²⁶ *Vita Beat. Abbat. Wiremuth. et Girven.* opp. ed. Giles, iv, 392.

borne about in the people's hands as all went a procession to honour the B. V. Mary, every year, upon that one of her festivals which was therefore called "Candlemass", we have already noticed. The Christian wife, too, who, xl. days after child-birth, came, like our blessed Lady, to the house of God for her churcing, brought along with her, besides some small offering gift, a wax-taper to be lit for the ceremony, as we learn from Archbishop Theodore's Penitential: *Mulier . . . post partum, xl. diebus et noctibus, sive masculum sive fæminam genuerit; et tunc cum lumine et oblatione intret ecclesiam.*²⁷

In more than one passage of his writings, our Bede drops words which, though few and never meant for such an end, bring up before our eyes a glimpse of many an usage about which we can no where else find such a strong testimony. Wishful, by the easiest illustration that might be found anywhere, to make his readers understand how it happened that the moon, at the summer solstice, seems to be higher in the sky than the sun, our learned countryman, while choosing the two large chandeliers that hung far away from each other in a church, for his example, says to us, without a thought to do so, how the cathedrals and minsters of this country used, in those ages, to be lighted up at night, on the saints' festivals, with more or less brightness, according to that degree of veneration in which they happened to be held by the faithful who took such means for honouring God's now happy servants. *Intrabis noctu in aliquam domam prægrandem, certe ecclesiam longitudine, latitudine, et altitudine præstantem, et innumera lucernarum ardentium copia, pro illius cujus natalis est martyris honore repletam; inter quas duæ maxi-*

²⁷ *Theodori, Lib. Penit.* ed. Thorpe, ii, 12.

mæ ac mirandi operis pharis suis quæque suspensæ ad laquearia catenis, &c.²⁸

In one of his homilies, Beda not only tells us that this "pharus" was a large bronze hoop studded with lamps, but he lets us know that to his mind, and of course, he uttered the feelings of his own countrymen at the period, the figure of the cross when wreathed in such a crown of light had shown it a homage that was but its due. What Beda praised was, no doubt, practised at his time all over this country, and a ring of light shone around the cross in every large Anglo-Saxon church when the higher festivals of the year were kept :—*Golgothana ecclesia inter alia ornamenta tali loco congrua crucem argenteam habet pergrandem in loco quo Dominus crucifigi pro nostra est salute dignatus; pendente magno pharo desuper id est ærea rota cum lampadibus, quæ ipsam crucem debita lucis veneratione coronent.*²⁹ To find these lights about the church and at the altar, it was decreed that besides those willing gifts which pious people might like to bestow for this purpose, each one according to the extent of land he had, should pay into his parish church, thrice a year, once at Candlemass, again at Easter, and lastly at Allhallows'-tide, a certain quantity of wax under the name of light-shot.³⁰

But if the tapers carried about on Candlemass day, and the boughs of yew or flowery willow on Palm Sunday,

²⁸ *Beda, De Temp. Ratione*, cap. 26, opp. ed. Giles, vi, 197.

²⁹ *Hom. infra octavas Pasch.* opp. v, 431.

³⁰ Let light-scot be paid at Candlemass; let him do it oftener who will (*Laws of K. Ethelred*, ed. Thorpe, t. i, p. 343). And light-scot thrice in the year; first, on Easter-eve, a halfpenny worth of wax for every hide; and again, on Allhallows' mass, as much; and again, on the Purification of St. Mary, the like.—*Laws of K. Cnut*, ed. Thorpe, t. i, p. 367.

were hallowed—if, indeed, whatever happened to be put into use for God's worship had first to be blessed, there was one thing in every such benediction which the rubrics always required to be employed, and that was

HOLY WATER.

Its use is one of the earliest rites to be found in the history of the Anglo-Saxon Church. "Tell our brother Austin", says Pope Gregory to Mellitus, "that having a long time thought over to myself the affairs of the English, I deem it best that the temples of the idols among that people should not be pulled down; but after the idols themselves have been broken, let holy water be blessed and sprinkled all over those temples, and then, within them, altars may be set up and relics put: Quia fana idolorum destrui in eadem gente minime debeant; sed ipsa, quæ in eis sunt, idola destruantur, aqua benedicta fiat, in eisdem fanis aspergatur, altaria construantur, reliquiæ ponantur."³¹

That holy water was often taken home from church and cast about their houses by the believing Anglo-Saxons, we gather from the words of Archbishop Theodore, who says: Aqua benedicta domos suas aspergant quotiens voluerint, qui habitant in eis.³² As the hand sprinkled this water, prayers beseeching God to shield that house and its inmates from harm of soul and body were said.³³

In the public trial by the hot iron ordeal, the sprinkling of holy water upon all who bore a part or stood witness in it, was not the least conspicuous rite which had to be observed. "Let", say the Laws of Æthelstan, "let the

³¹ *Hist. Ecc.* lib. i, cap. 30.

³² *Ancient Laws of England*, ed. Thorpe, ii, 58.

³³ *Durham Ritual*, p. 122.

mass-priest sprinkle holy water over them all, and let each of them taste of the holy water, and give them all the book, and the image of Christ's rood to kiss."³⁴ Then as now, a little salt was mingled in the water after each had been separately exorcized and hallowed, with the self-same prayers which the Church still uses for the purpose, as may be seen in Archbishop Ecgberht's Pontifical,³⁵ and the so-called Durham Ritual.³⁶

If holy water was often, oftener still was

The Sign of the Cross

employed at their public ritual and private devotions by the Anglo-Saxon people. When he raised his voice in witness of such an usage throughout this his fatherland before and during his own days, our Bede while thus following the example, made, too, the words of the great St. Austin his own, as he cried out with that glory of the African Church:—"What is the sign which every one knows, but Christ's cross? Now unless this sign be employed—unless it be made upon the forehead of him who believes, and traced over the water through which he is reborn, or over the oil with which he is anointed in confirmation, or over the sacrifice by which he is fed, none of these rites are duly performed." This, as well as St. Boniface's anxiety to learn what was the proper number of crosses to be signed over the blessed Eucharist, has been already noticed.³⁷

That the sign of the cross is one among other weapons to be wielded in the fight against the devil, during the every-day life of this world; and that the man who wishes

³⁴ *Laws of K. Æthelstan*, ed. Thorpe, i, 227.

³⁵ *Pontificale Ecgberhti*, fo. 44, b.

³⁶ P. 120.

³⁷ T. i, p. 77, of this work.

to drive away from himself foul evil thoughts, must begin by tracing upon his breast this token of redemption through Christ, we learn from Beda: *Moxque ubi futuras ejus (antiqui hostis) insidias perspicimus, unicum nobis refugium foramina petræ nostræ, id est, Dominicæ fidei præsidia intremus, ac signo nos passionis illius defensare studeamus*³⁸ . . . *Sed et noxios sæpe cogitatus, dum incauta mente volvimus, ac subito respecti a Deo signum sanctæ crucis pectori imprimimus, et quod nefarium tractamus, abjicimus, quasi vitta coccinea capillos nobis ligamus, quia fluxa cogitationum trophæo sacri cruoris comprimimus.*³⁹ In the beautiful letter which he wrote to Ecgberht of York, at that bishop's own request, Beda calls upon his old friend to be earnest in teaching his flock, among other things, to strengthen themselves, by the frequent sign of the cross, against the wiles of unclean spirits: *Eorum quoque, qui in populari adhuc vita continentur, sollicitam te necesse est curam gerere . . . et hoc eos inter alia discere facias . . . quam frequenti diligentia signaculo se Dominicæ crucis suaque omnia adversum continuas immundorum spirituum insidias, necesse habeant munire.*⁴⁰ The first thing we should do, when we awake in the morning, Alcuin tells us, is to make upon our lips the sign of the cross: *Ergo cum a somno evigilas, et crucis signum depingis in labiis, tertio repete: "Domine labia mea aperies, et os meum annuntiabit laudem tuam."*⁴¹ That teaching like this was old among the Anglo-Saxons, and had not been thrown away upon them, we may gather from all

³⁸ *Exp. in Cantic. Canticor.* opp. ed. Giles, ix, 313.

³⁹ *Ibid.* p. 270.

⁴⁰ *Epist. ad Ecgberctum Antist.* opp. *Hist. Minora*, ed. Stevenson, p. 221.

⁴¹ *Alcuini, Lib. de Psal.* opp. ed. Frobenio, t. ii, p. 22.

their history, and in the picture which Beda drew of Caedmon's holy death, not the least beautiful part is that wherein he shows us how, after the poet had been housel-ed . . . signans se signo sanctæ crucis reclinavit caput ad cervical, modicumque obdormiens, ita cum silentio vitam finivit.⁴² In a record of one particular event in the life of St. Guthlac, Felix, the saint's contemporary, does not forget that holy man's morning custom: Tunc indutos artus agresti de spatulo surgens arrexist, et signato cordis gremio salutari sigillo, &c.⁴³

But our Anglo-Saxon fathers had another way of making known what were their inward feelings of love towards Christ, through that outward homage for this emblem of the atonement wrought by Him for mankind, and it was

To stand in the Cross,

as they called it, the while they said their prayers. Such a devotional custom they went through, after more forms than one. The first was when, standing upright, they kept their arms and hands spread out full length: thus they stood and prayed whenever they wanted to show much earnestness in their supplications, as we learn from the example of St. Ecgburga, who, to let St. Guthlac understand how strongly she besought him to take her gift of a leaden coffin and a winding-sheet for his burial, having uttered her wish aloud, with outstretched arms in the shape of the cross, like as she were praying, bade her messenger who was by and saw what she had done, to go, and, putting himself into the same attitude, say her errand to that holy ankret at Crowland: Ecgburgh . . . adjurans per nomen terribile superni Regis, seque ad patibulum Dominicæ crucis erigens, in indicium supplicis depreca-

⁴² *Hist. Eccl.* lib. iv, cap. 24.

⁴³ *A.A. SS. Aprilis*, ii, 39.

tionis extensis palmis, ut in officium prædictum vir Dei illud munus susciperet, per nuntium alterius fidelis fratris præcipiens, ut hoc indicium coram illo faceret supplici rogatu mittebat.⁴⁴ The second way was, instead of standing, to kneel down, but still have the arms thrown wide open as before. Their third method consisted in casting themselves down upon the ground, and keep lying there in prayer, with their arms and hands abroad in the form of the cross. Sometimes in one, sometimes in the other of these last two positions, was it that public but sorrowful sinners put themselves at church, as they underwent their canonical course of penance. In his “*Liber Pœnitentialis*”, Archbishop Theodore says: *Qui psalmos non novit, et jejunare, sive vigilare, vel genuclcare, vel in cruce stare, aut sæpe prosternere, seu aliter pœnitere, pro infirmitate non potest, cligat qui pro illo hoc impleat,*⁴⁵ &c. Again, the canons enacted under Edgar, speaking of the sinner who is a man of power and wealthy, say: “By day and by night, the oftencst that he can, let him remain in church, and, with alms-light, earnestly watch there, and cry to God, and implore forgiveness, with groaning spirit, and kneel frequently in the sign of the cross (on rode tacne); sometimes up, sometimes down, extend himself, &c.”⁴⁶

In an age when even some kings could not write, it became necessary to choose an easy common token, the signature of which to instruments and documents should be held as giving them all due legal strength. Among our Anglo-Saxons, such a token was sought for from among the symbols of their Christian belief; and all through

⁴⁴ *Ibid.* p. 47.

⁴⁵ *Ancient Laws of England*, ed. Thorpe, ii, 62.

⁴⁶ *Ibid.* 289.

their period, from Æthelberht's till the first William's days,

The Mark of the Cross upon a Deed

was, by him who put it, meant to be a sign either that he had tied himself down to the fulfilment of its stipulations, or agreed to accept its conditions, or had been present as a witness when it was drawn up. The solemn making of this mark got, from the first, to be looked upon, if not with all the awe, at least with some of the feelings belonging to an oath: it was thought that he who so set his hand to a written document of any kind, was thereby deemed to say that, as he hoped and trusted for the happiness of heaven through Christ crucified, he pledged himself to carry out, and wished his aftercomers to stand by, his plighted word for ever; or, if only a witness, that what he had so attested he believed to be true. The custom of thus ratifying and witnessing deeds of gifts and every other sort of instrument, by drawing the sign of the cross with a pen, or laying the finger on the gold or red cross already made by the scribe, upon the parchment, may be seen, and the weight of the act felt, in these following extracts from our Anglo-Saxon charters:—

Hoc, cum consilio Laurencii episcopi et omnium principum meorum, signo sanctæ crucis confirmavi (Æthilberhtus rex A.D. 604), eosque iussi ut mecum idem facerent.⁴⁷ Pro confirmatione eius manu propria signum sanctæ crucis expressi (*Ibid.* p. 21); ut ne aliquis in posterum sit adversitas, propria manu signum sanctæ crucis expressi (*Ibid.* p. 31); ad cuius confirmationem pro ignorantia litterarum ✠ signum sanctæ crucis expressi (*Ibid.* p. 50); hanc donationem meam confirmando signo sanctæ crucis munivi (*Ibid.* p. 65); ✠ hoc signum ego Cyniheardus

⁴⁷ *Codex Diplom. Anglo-Saxonic.* ed. Kemble, i, 1.

indignus episcopus impressi ad confirmandam roborandamque hanc cartulam, quam huiusmodi conscriptam esse fateor (*Ibid.* p. 126); in nomine Dei omnipotentis quibusque dignitatis ac conditionis hominibus præcipio, et per crucem Dominicæ passionis adiuro cuius signum ad cumulum firmitatis in hac paginula descripsi (*Ibid.* p. 133). At vero ut hanc donationem meam quilibet hominum aliquando non possit irritam facere, manu propria signum sanctæ crucis subtus in hac pagina facere curavi (Egberhtus rex), testesque religiosos ut idipsum facerent adhibeo (*Ibid.* p. 194). Obsecro per omnes virtutes cælorum, ut nullus homo hanc positionem crucis Christi, quæ tantorum virorum testimonio confirmata est, non præsumat minuere (*Ibid.* p. 228). ✠ Ego Coenwlf rex Merciorum, cum virtute sanctæ crucis scribendo conroboravi (*Ibid.* p. 256). To bestow her formal sanction upon such a pious usage, the Anglo-Saxon Church, in the third council of Chalk-hythe, A.D. 816, sent forth a decree that all documents bearing an authentic sign of the cross were binding and ought to be obeyed and fulfilled:—De omni re, quæcunque cum vexillo sanctæ crucis Christi roborata est, sic stare servareque præcipimus, nisi forsan rex vel princeps antecessorum suorum manuum impositiones pro nihilo ducant: et illud non emendare neque cassare pertimescant, idipsum in se suisque hæredibus sustineant, sicut scriptum est: In quocunque iudicio judicaveritis, iudicabimini.⁴⁸

Before, however, setting their mark to a deed, especially of high importance and amid circumstances of more than ordinary ceremonial, they took the hand of that personage to whom they were about pledging their word for the fulfilment of each condition in the document—or if he were away, his representative's hand—and upon its open palm

⁴⁸ *Wilkins, Concil.* i, 170.

they drew a sign of the cross, with the thumb of their own right hand. Thus did Offa and Archbishop Lamberht with his brother bishops, as they all promised the holy see, through Pope Adrian's messenger, to observe those decrees and canons which had been passed, under the presidency of that same pontifical legate, in the first council held at Chalk-hythe, A.D. 785, as we noticed in another part of this work.⁴⁹

But new men brought in new customs, and under the first Norman king, the old Anglo-Saxon attestation—the sign of the cross—was laid aside, and, in its stead, waxen seals were strung to all instruments:—*Alias etiam consuetudines immutabant. Nam chirographorum confectionem Anglicanam quæ antea usque ad Edwardi regis tempora fidelium subscriptionibus cum crucibus aureis aliisque sacris signaculis firma fuerunt, Normanni condemnantes, chirographa chartas vocabant; et chartarum firmitatem cum cerea impressione per uniuscujusque speciale sigillum . . . conficere constituebant.*⁵⁰ Some there were of the Churchmen in this country, who strove to keep up such a seemly usage, and among them was Gundulp bishop of Rochester, who ratified a deed in these words: *Et ut in perpetuum integra et inviolata permaneat, signo crucis Christi vice piissimi sanctorum Andree apostoli cam consigno et corroboro.*⁵¹ Strangely enough, however, the old Anglo-Saxon custom which grew out of their warm Catholic belief, still lives among Englishmen, and the person who cannot write—the marksman as he is called—even now is allowed to authenticate any deed or statement, by making a cross before his name that another hand has traced.

⁴⁹ T. iii, p. 485.

⁵⁰ *Ingulphus*, ed. Gale, *Rer. Anglic. Script.* i, 70.

⁵¹ *Registrum Roffense*, p. 33.

CHAPTER XII.

SUCH, then, are the doctrinal, such the liturgical observances, which were every day set so strongly before the Anglo-Saxons by their Church, in her religious services. However feebly this outline of them may have been drawn, it will be strong enough to show that there is no one article of belief, no one single element of ritual practice embodied in the treatise of the Norman Saint Osmund, or

THE USE OF SARUM,

which will not be found to have been, all along, in being among the Anglo-Saxons. How, indeed, could it be otherwise, when both people drank in their Christianity from streams which, though running through two different countries, took their rise from the same well-spring of truth—from Rome?

Not quite three centuries after the happy conversion of this island, when another horde of pagan Northmen, under Rollo, landed upon the opposite coast of France, and made themselves masters of a portion of that country, now known as Normandy; they, in their turn, soon stooped their necks to the sweet yoke of the gospel, and became Christians. Some time before, the whole of France, at the prayer of Charlemagne, had exchanged her national liturgy for that of the apostolic see. Thus it happened that the Northmen, on becoming Christians in Gaul, adopted the Roman ritual; so that when the descendants of these conquerors of the Franks came over to England with William,

they found among the Anglo-Saxons the very same liturgy to which they had always been accustomed in France ; and whatever difference was perceptible between the ecclesiastical practices of either people, they saw consisted not in anything material, but in a slight disparity in some rubrics or ceremonies with which the mass was offered up, and the sacraments and other rites of the Church were administered.

The labours of St. Osmund afford another of the many examples which show how has always been fulfilled that beautiful saying of the royal prophet, who, as he foretold the unity of doctrine which was ever to mark Christ's Catholic Church, sang thus of her : "Astitit regina a dextris tuis in vestitu deaurato, circumdata varietate"—the queen stood on thy right hand in golden clothing, surrounded with variety (Psal. xliv, 9). Notwithstanding the overthrow of kings, the changes wrought in the laws and the language of the country, the thralldom of the people under new lords ; notwithstanding the appointment to all places of trust and of authority, of new men with strangers' feelings and strangers' likings and dislikes,—still the same strong family resemblance is ever to be witnessed between our old national religious rites and those of Rome ; and with becoming thankfulness do we behold that the few peculiarities of our old English service-books only express in another—nay, at times, a stronger—set of words those selfsame doctrines taught, not merely in the Roman, but in every other liturgy used at any period, or in any place within the Catholic Church. Now should it be asked

*In what did the Sarum ritual vary from that of Rome,
and of the Anglo-Saxons ?*

the question is readily answered by replying, that the

difference was neither much nor important. On comparing the Breviary, the Missal, and the Manual of Salisbury, with such of the service-books as have come down to us from Anglo-Saxon times, and those books now in use at Rome, we shall find that they agree with one another almost word for word ; so much so, indeed, as to show that St. Osmund did nothing more than take the Roman liturgy as he found it at the time, ingraft upon it some slight unimportant insertions, and draw out its rubrics in such a way as to hinder the ordinary chances of falling into any mistakes about them from happening. He seems to have invented nothing of himself in these matters, but to have chosen out of the practices he saw in use around him, among the Anglo-Saxons here, and more especially among his own countrymen in Normandy ; and it would appear he undertook nothing more than to arrange the church-offices in such sort that his clergy, composed as they must have been of Normans and Anglo-Saxons, might have one known uniform rule to lead them while going through their respective functions within the sanctuary, and their several duties amid their flocks. Our first notice shall be given to the codices for the

Choir Service.

Like as in the Anglo-Saxon, so in the Sarum rite, all the hours of the office had the same component parts as are still to be found in the Roman and other breviaries. Matins consisted of an invitatory joined to the 94th psalm, *Venite* ; a hymn ; a certain number of psalms, with anthems ; lessons, with responses and versicles ; and the hymn, *Te Deum*. The invitatory, according to a venerable old English catholic writer, “ys as moche to saye as a callynge or a sturrynge ; wherby eche of you sturreth and exhorteth other to the praysyng of God...and therby also

ye calle them that here you, and desyre other that ar absente to come to prayse with you. And therto accordeth the psalme, *Venite*, that foloweth, and ys songe with the Invitatory ; but the Invitatory ys som tyme songe hole, and somtyme halfe." These invitatories varied with the time of the year and the occurring festival ; and many of them were the same as those still found in the Roman breviary. One was always said along with the 94th psalm, *Venite*, at the beginning of matins, except upon Maundy Thursday, Good Friday, and Holy Saturday, and at a dirge, and on All Souls' day ; thus agreeing, with the exception of the service for the dead, with the Roman usage, according to which, however, an invitatory is always recited on All Souls' day, and at the dirge which is chaunted at a burial.

Of these Sarum matin hymns, the larger portion are the same as those now sung in the Roman breviary ; while of the remainder, but a few are quite different, and the rest exhibit mere verbal variations.

For the great feasts, for the saints' days, for the Sundays, and for the week-days throughout the year, precisely the same arrangement in numbers, and the allotment, with a few exceptions, of the very same psalms for matins, as in the Roman, may be seen in the Sarum portous. In both, the Sunday's office, simply as such, consists of three divisions of psalms, called "Nocturns", the first of which contains twelve, the other two, six psalms each. High feasts, and the greater number of saints' days, have three nocturns of three psalms in each of them ; but of these festivals must be excepted Easter and Whit Sunday, and their respective octaves, when there is but one nocturn of three psalms each day at matins.

On those saints' days whose festivals were kept with only three lessons at matins, a difference existed between Sarum

and Rome. By the rubrics of the latter, a saint's feast, with three lessons only, has the twelve psalms at matins, in the psalter, on that day of the week it may chance to fall. Such, however, was not the Salisbury rule, except for a short period of the year; and at other times there were said with the three lessons those nine psalms which formed the three nocturns in the office of similar saints whose feasts were kept with nine lessons. This explains St. Osmund's mention of a saint's office with three lessons and nine psalms.

In like manner, the *Dirige*, or matin office for the dead, was said when the corpse was not present, with three lessons, and nine, not three psalms, as in the Roman breviary, which directs but one nocturn to be sung on such occasions. After the closing, sometimes of one, sometimes of several psalms, comes an anthem; and at the end of the last of such anthems, follows a verse with its response; and of these the same may be said on the resemblance which they bear to the corresponding parts of the Roman breviary.

The same wish to follow ecclesiastical usage, which was shown by St. Osmund in ordaining the weekly repetition, among his clergy, of the psalter, was exhibited by his arrangement of the lessons at matins, in such a way that within the year some portion out of almost every book in the old and new Testament should be read in the divine office.

Though chosen from the same books of Holy Writ, according to the season or the festival, the lessons in the Sarum matins were much shorter than those now read in the Roman breviary; often, too, the commentaries accompanying them were extracted out of other writings and homilies of the holy fathers. An additional lesson, called "the genealogy", was sung at the end of matins on Christmas morning and the Epiphany, from the rood-loft, with

much solemnity, by the deacon, robed in his dalmatic, and attended by incense, lights, a cross, and a subdeacon. There were several festivals during the year, on which the lessons of the third nocturn were from the saint's legend, and not an exposition of some part of the gospel with a verse or two of it at the beginning of the seventh lesson, as is the custom in the Roman breviary.

Before the lessons at the first nocturn, the Lord's Prayer and the Apostles' Creed were said in silence, at the end of which were repeated aloud these last two petitions from the Lord's prayer, *Et ne nos inducas in tentationem ; sed libera nos a malo*. No absolution was pronounced at any of the nocturns : the same blessings, however, as those in the Roman breviary, along with a variety of others, were asked and given. When any part of the prophecies was read, the lesson always finished with—*Hæc dicit Dominus : convertimini ad me, et salvi eritis ;* but at all other times it closed with the common ending,—*Tu, autem, Domine, miserere nostri*. These lessons were parted one from the other by responses and versicles, varying with the time or with the festival. Some of these responses were, in the Sarum rite, denominated "historics", because they echoed, as it were, the feelings, and spoke the meaning, of those passages from Holy Writ, chanted during that especial season, or at that particular feast.

With the exception of Advent time, and of the interval between Septuagesima and Easter Sundays, and of a few especial feasts of the year, the hymn, *Te Deum*, was sung, not in place of, but immediately after, the response to the last lesson of matins.

On St. Nicholas' day, that of St. Stephen, of St. John the Evangelist, and of Holy Innocents', immediately after the ninth lesson and its response, and, as it would seem, instead of the *Te Deum*, was solemnly chanted, and with

a peculiar ceremony, what was called a "prose", in honour of the occurring feast.

Just before lauds came a short versicle, with its response ; and this particular versicle was known under the name of the "priest's versicle", from being chanted by the celebrant, and not by one of the singing-boys, like all the other versicles.

At lauds themselves we find two distinctions, which, though small, are nevertheless characteristic. Immediately after the canticle, *Benedictus*, there was sung, in the Sunday's office, the 122nd psalm, *Ad Te levavi*. The recital of this was, however, looked upon by many as a thing binding only upon the clergy of Salisbury choir itself, and hence it was not done in some other cathedrals. Immediately after the collect for the day, the first *Benedicamus Domino* was said. Then came the "memories", if any, or, as we now call them, "commemorations", and the suffrages. At the close of these was intoned a second *Benedicamus Domino*, a ritual practice unknown to the Roman breviary.

Upon Christmass morning, along with the first *Benedicamus*, there were chanted, by four clergy chosen from among the upper row of canons, two anthems, with a response and versicle, in honour of the mystery of the Incarnation.

Another peculiarity of the Sarum rite is to be found in the way in which the service at lauds finishes on each of the three nights before Easter, in what we now call "Tenebræ".

On all the higher holy days throughout the year, the altar was incensed by a canon vested in a silk cope, at the second lesson of each nocturn, and afterwards the thurifer incensed the choir.⁵² Those who read the lessons of the

⁵² See further on, Part III, pp. 37, 40.

third nocturn wore silk copes.⁵³ At lauds, the altar was incensed by the officiating priest on all days that were not ferial.⁵⁴

At the hour of prime there occurred but few, and those unimportant, variations between the Sarum form and that of Rome. Of these, we ought, perhaps, to point out the following two. Before and after the creed attributed to St. Athanasius, there was an anthem; and whenever the 122nd psalm, *Ad Te levavi*, was said at lauds, then at prime was recited the 120th, *Levavi oculos meos*,—the saying of which, strictly speaking, was confined, like the other psalm, to Salisbury choir itself.

In every cathedral and collegiate church, at the end of prime-song, all the clergy went in procession from the choir to the chapter-house, where each one took that seat which by right belonged to him. The bishop, if there, sat in the first place; in his absence, the dean: on either hand came, in due order, the dignitaries; then the canons; in a lower row, the minor canons. The boys stood on the floor, ranged at each side of the pulpit. One of these youths, whose week for such a duty it chanced to be, got up in this pulpit, and read the martyrology, and afterwards gave out the "obits", or remembrance to pray for the souls of those who had once been members of, or benefactors to, that church, and whose deaths had happened that day of the year; and the officiating priest, when the boy had gone through these names, said: *Animæ eorum et animæ omnium fidelium defunctorum per Dei misericordiam requiescant in pace*.⁵⁵ Then came a lecture out of some pious writer; for which purpose, clergymen sometimes bequeathed books to a church, as John Newton did, thus: *Do et lego capitulo ecclesiæ metropolitæ Ebor...*

⁵³ Part III, pp. 37, 40.

⁵⁴ *Ibid.*, p. 35.

⁵⁵ *Ibid.*, p. 22.

librum vocatum Speculum Moraliū, cum aliis tractatibus Alcuini, quondam canonici Ebor. ecclesiæ, et Hugonis de Claustro Animæ, atque Mauricii de Sancta Salome, in uno volumine, pro lectura in capitulo.⁵⁶ According to Clement Maideston, the writings of Haymo, or Aimo, one of our Alcuin's scholars, used to be, where the Sarum ritual prevailed, always read the year through, with the exception of a very few days: De lectione in capitulo. Quotidie per annum nisi duobus diebus ante Pascha, post "Preciosa est", legatur in capitulo una lectio de Haymone, et semper cum ista benedictione tam duplicibus quam profestis diebus.... Nunquam legatur alia lectio in capitulo nisi de Haymone preterquam per octavas Assumptionis et Nativitatis Beate Marie.⁵⁷ If any one had been slothful in coming to church for his duties, he had here to ask the forgiveness of his brethren and the dean. After this, if it were Sunday, or a holyday, the same youth read the "board"; that is, he told the names of those among the canons who had to rule the choir, to read the lessons, and chant the responses at matins, to sing the high mass, or minister as deacon and subdeacon;—among the smaller boys, who was to read at chapter, who had to carry the candles, or the holy water, or the book;—and among the elder ones, who was to read the long lessons in the chapter-house, who to bear the thurible, or be acolyte,—that is, bring in, at high mass, the chalice with the corporal cloths,⁵⁸ during all the week, or while the octave of the occurring festival lasted.⁵⁹ To choose out and set down the names of these several officials, was the work of the precentor; and the list itself got called the "table", or

⁵⁶ *Testamenta Ebor.*, p. 365, ed. Surtees Society.

⁵⁷ *Crede Michi*, fo. v, b.

⁵⁸ Part III, p. 60.

⁵⁹ *Ibid.*, p. 23.

“board”, because written upon wax spread over a thin piece of wood, which was afterwards left hanging up in the chapter-house, within easy sight of all.

Not only before, but very long after, paper became known, the use of such tablets, which we may call

The Wax-brede,

was kept on here, as well as abroad, for things of small note, or but a temporary service, and, in particular, for ritual purposes. In early days, St. Aldhelm spoke of it thus :

DE PUGILLARIBUS.

Melligeris apibus mea prima processit origo,
Sed pars exterior crescebat cætera silvis :
Calceamenta mihi tradebant tergora dura.
Nunc ferri stimulus faciem proscindit amœnum,
Flexibus et sulcos obliquat ad instar aratri :
Sed semen segeti de cœlo ducitur alnum,
Quod largos generat millena fruge maniplos :
Heu tam sancta seges diris extinguitur armis.⁶⁰

In the Anglo-Saxon translation of St. Benet's “Rule”,⁶¹ it is called by the name we have given it, “wax-brede”; and the rich library of the ancient and venerable St. Gall's, Switzerland, still has—*Sex lignæ tabulæ cera obductæ (olim pugillares Scotticæ dictæ) quæ ratiocinia æconomica referunt.*⁶² The shape of these tablets, and the way used by the Anglo-Saxons of writing on them, can be seen in one of the illuminations in Æthelwold's Benedictional.⁶³

That the wax-brede continued to be employed for

⁶⁰ *S. Aldhelmi Epist. ad Acircium*, Opp. ed. Giles, p. 263.

⁶¹ Wanley's *Catal.*, p. 122; Nasmith's *Catal. c.c.*, Cantab.

⁶² Appendix, A to P, Cooper's *Report*, p. 84.

⁶³ *Ibid.*, p. 103.

church purposes, after the coming hither of the Normans, we gather from several quarters. Joceline, the monk of Furness, in his life of St. Waltheof, who died, A.D. 1160, abbot of Melrose, tells us : *Hæc autem hujus scripta verba fuerunt, quæ ex seniorum industria sacra pluribus diebus in cera tabulæ capitularis exarata legere gliscentibus patuerunt.*⁶⁴ How St. Anselm used to make a rough draft of his literary works, first upon these wax tables, and write them out afterwards upon vellum, we read in Eadmer's life of that holy archbishop : *Reparat Anselmus aliud de eadem materia dictamen in aliis tabulis.... Ille in secretiore parte lectuli sui tabulas reponit, et sequenti die nil sinistri suspicatus easdem in pavimento sparsas ante lectum reperit, cera, quæ in ipsis erat hac illac frustratim dispersa. Levantur tabulæ, cera colligitur, et pariter Anselmo reportantur : adunat ipse ceram, et licet vix scripturam recuperat. Veritus autem, ne qua incuria penitus perditum eat, eam in nomine Domini pergameno jubet tradi.*⁶⁵

The account rolls of Winchester college, during a portion of Richard II's reign, not only furnish a proof that the wax-brede still continued in ritual use for the chapel there, but tell us that the wax employed for the purpose was coloured green : *Custos capelle. In j tabula ceranda cum viridi cera pro intitulatione capellanorum et clericorum capelle ad missas et alia psallenda, viiij.*

Horman informs us that "tables be made of leves of yvory, boxe, cyprus, and other stouffe, daubed with waxe, to wrytte on";⁶⁶ and that the stilus, or graphium, was called a pointel : "poyntyllis of yron, and poyntyllis of sylver, brass, boone, or stoone, havynge a pynne at the ende."⁶⁷

From an old manuscript *Ordinarium*, drawn up for St.

⁶⁴ *AA. SS. Augusti*, i, 267. ⁶⁵ *AA. SS. Aprilis*, ii, 872.

⁶⁶ *Vulgaria*, fo. 81, Pynson, London.

⁶⁷ *Ib.* fo. 81.

Lo's collegiate church at Rouen, we find that this wax-brede was used also there : Qui ad missam, lectiones, vel tractus dicturi sunt, in tabula cerea scripti primitus recitentur, quæ tabula ita debet fieri,

Hodie ad missam

Primam lectionem, talis, etc.⁶⁸

Feria sexta, hæc tabula in cera in capitulo recitetur.

Hodie i. lectionem frater talis, etc.⁶⁹

From what De Moleon says, while speaking of this custom at this church, we learn that the same usage was once followed by other churches in France : Ils avoient, comme à l'église cathédrale, une table enduite de cire, sur laquelle ils écrivoient avec un poinçon les noms de ceux qui devoient faire quelque office ou fonction. Quoiqu'ils y fussent écrits, et qu'elle fût exposée en un lieu évident, on ne laissoit pas de la lire à la fin du chapitre après la petite Leçon.⁷⁰ And he remarked the same thing done at the church of St. Martin, at Tours : Les officiers pour l'office divin étoient inscrits dans un tableau enduit de cire, comme à Rouen.⁷¹

The other hours of the day, called Tierce, Sext, and None, show no difference from the Roman model of the Sarum rite.

But even-song exhibits a few trifling variations. Upon all high festivals, and every Sunday of the year, betwixt the little chapter, as it is called, and the hymn, there was inserted a response with its versicle, both of which, at the more solemn feasts, were sung by the precentor of the church himself, attended by two others of the upper canons, all three vested in rich silk copes. Moreover, like

⁶⁸ *Johannis Abricensis, Lib. De Off. Ecc.*, ed. Prevotio, p. 261.

⁶⁹ *Ib.*, p. 302.

⁷⁰ *Voyages liturgiques de France*, p. 392.

⁷¹ *Ib.*, p. 122.

lauds, even-song had its second *Benedicamus Domino*. On some festivals, too, a prose, instead of at matins, but with the same ceremonial, was chanted at even-song, either just after the response, between the little chapter and hymn, or while walking in procession from the chancel to the altar of the saint whose "memory", or commemoration, was to be made, which was done by the celebrant on having reached and censed the altar which bore the saint's name.

The ritual for even-song, upon Sundays and the lower holy days, though not so majestic as that for festivals of the highest rank, was not without a certain amount of ceremony. In cathedral and collegiate churches, each canon had on his cassock, surplice, black choir-cope, and furred amice; the boys, their surplices; the rulers of the choir were the only individuals who walked from the vestry arrayed in silken, embroidered copes. All, including the officiating priest, sat in the choir. After the third psalm had been chanted, three boys, at the bidding of the first ruler of the choir, went into the vestry to change their surplices for amices and girdled albs: two of them to serve as acolytes, and bear the candles; the third, the thurible. The officiating priest stopped at his stall, but turned himself, clad merely in his canon's dress, towards the altar, while he read the little chapter. Two canons now put on silken copes, and sang the response at the foot of the steps leading from the choir up to the presbytery. Toward the end of the hymn, the priest came down from his stall, and had put on him a silken cope; and the acolytes with their lighted candles, and the thurifer, came forth to meet him at the foot of the presbytery steps, where he blessed the incense, and, going thence up to the high altar, made his genuflexion. He then incensed the altar, the image of the B. V. Mary, which always stood on the

north side, and the shrine ; or, where there was none, the relics. Having bowed to the altar, and with the acolytes and their candles going before him, he went to the easternmost of the sedilia, or canopied seats, in the south wall of the presbytery, and was there incensed by the thurifer, who afterwards incensed the rulers of the choir, then the dean and all the higher canons on the same side, then the precentor and all on his side, and afterwards the minor canons on both sides ; making, before he did so, a bow to each one. In the meanwhile was sung the *Magnificat* ; and, as soon as its antiphon had also been chanted again at the end, the priest, accompanied by the acolytes, came down to the steps, took his book from the boy who had to carry it, and sang the prayer of the day. After the first *Benedicamus*, a procession of the whole choir went through some part of the church,—at Easter time, to visit the newly-hallowed waters of the baptismal font,—at other seasons, to make the commemoration of the saint whose eve it was, at his altar. Both in going and coming back, they chanted anthems ; one, on their return, in honour of the B. V. Mary. On reaching the west door of the choir or chancel, they stopped ; that is, held a station there, below the rood, to sing versicle, and antiphon, and collect, in reverence of the cross.⁷³

Upon the higher festivals, the incensing at even-song was much more solemn. As soon as the hymn was begun, there were brought to the celebrant two silken copes, of which he put on one, and sent the second to whomsoever among the priests he liked ; and thus arrayed, and followed by two thurifers, both walked up together and incensed the high altar. This done, they separated : one going to incense all the altars at the eastern, the other, those at the

⁷³ Part III, p. 41.

western part of the church ; and meeting again by the south door of the presbytery, incensed the bishop, and then one another.⁷³ At St. Paul's, London, this was performed somewhat differently. The two priests went first, and said a prayer before St. Ethelburga's altar, in the vestry, and then incensed and kissed it ; afterwards they went, and having knelt and prayed at St. Erconwald's shrine, incensed it all round ; next they went to the altar of the B. V. Mary, to the baptistery, and to the other altars, and incensed each in its turn. After the *Magnificat* they went, and kneeling by the tomb of Bishop Roger, said the anthem, *Corpora Sanctorum*, and incensed, having kissed it. Going thence to the lowest step of the high altar, they knelt, and recited the anthem, *Gloriosi Principes*, and arising, incensed it.⁷⁴

Of all the seven canonical hours of prayer, complin is the only one which, in its construction, somewhat differs, in the Salisbury breviary, from the Roman form, with which it has, after all, much in common. In the Roman breviary, complin changes little or nothing during the whole year ; not so in that of Salisbury, which shows a variation for all the greater movable festivals.

None of the four anthems in honour of our Blessed Lady are found in the Sarum use, either at the end of complin, or of any other hour ; nor was there in it either the prayer, *Aperi, Domine*, before, or that of *Sacrosanctæ et individue Trinitati*, after the recital of the divine office.

Though their portous did not, in its rubrics, bid our clergy to say any of those anthems in honour of the B. V. Mary, at the end of the day's service, so warm was this country's love for the mother of Christ, that lay-folks linked themselves together into guilds, and churchmen of

⁷³ Part III, pp. 36, 37.

⁷⁴ Part III, p. 125.

their own devotion chose, to go and sing every evening, before the lighted image of our dear Lady, one or other of those anthems in her praise. For this was many an endowment made;⁷⁵ and, by the statutes drawn up for his college at Cambridge, and his school at Eton, Henry VI ordained thus: Statuentes præterea quod omnibus et singulis diebus per annum ad vesperam tempore congruentiori....omnes chorustæ nostri regalis collegii præsentibus una cum informatore in cantu intrent in ecclesiam, pulsata ad hoc campana, præterquam in Cœna Domini et in die Parascues, in quibus campana pulsari non debet, ibidemque coram imagine Beatæ Virginis, accensis luminaribus, superpelliciiis induti decantent sollemniter et meliori modo quo sciverint unam antiphonam de Beata Virgine, cum versiculo, *Ave, Maria*, etc., cum oratione, *Meritibus et precibus*, etc.⁷⁶

By the usages of Catholic England, not only the clerk who had been admitted into holy orders, but each one who enjoyed a benefice, was bound to say the seven canonical hours of prayer every day; and he was taught to begin that holy work by rehearsing the *Pater noster* and the *Ave, Maria*, at the end of which he made upon himself the sign of the cross. The *Pater noster* concluded with these words, *Sed libera nos a malo. Amen*. The latter prayer consisted of nothing more than the words of the archangel Gabriel and of St. Elizabeth, and ran thus: *Ave, Maria, gracia plena, Dominus tecum; benedicta tu in mulieribus; et benedictus fructus ventris tui, Jesus. Amen*. This we have noticed before.⁷⁷

From a scarce book now, *The Myrroure of oure Lady*, we learn how our Catholic forefathers were taught to make

⁷⁵ T. iii, p. 275.

⁷⁶ *King's Col. and Eton Statutes*, pp. 107, 108.

⁷⁷ T. iii, Pt. 1, p. 315.

the sign of the cross; for it says: "Then, after these prayers (*Our Father*, and *Hail, Mary*), ye aryse and turne you to the aulter, and encline, in token that ye entende to say that holy servyce to the onely worshyp and praysynge of oure Lorde, and of hys glorious mother, oure Lady. ¶ And then ye blysse you wyth the sygne of the holy crosse, to chase a waye the fende with all his deseytes. For as Crisostome sayth (*Super Math. Omelia*, l. v), where ever the fendes se the sygne of the crosse, they flye a way, dredyng it as a staffe that they are beaten with all. And in thys blessynge ye begynne wyth youre honde at the hedde downewarde, and then to the lyfte syde, and after to the righte syde, in token and byleve that oure lorde Jesu cryste came downe from the hed, that ys, from the father, in to erthe, by his holy incarnation, and from the erthe into the lyfte syde, that is hel, by hys bytter passyon, and from thense unto his father's ryght syde, by his glorious ascencion. And after this, ye bryng youre hande to youre breste, in token that ye ar come to thanke hym and to prayse hym, in the enderest of youre harte, for tho benefytes."⁷⁸

In part to direct, but more especially to shed brighter splendours around the Church's celebrations, the principal services, on the Sunday and the festival, were led by those who used to be called

The Rulers of the Choir.

To the precentor belonged the duty of regulating all those things which concerned the singing of the Divine service. He it was who wrote down on the board, or wax-brede, which was read out in the chapter-house, after prime-song on Sunday mornings and on high festivals, the names of

⁷⁸ *The Myrroure of oure Lady*, fo. xl, b.

such as should undertake the different choir-offices, or serve at the altar for the next week, or through the octave of the occurring festival. As his deputies for leading the choir-service, the precentor chose, for all Sundays and feast-days of the second class, two canons of the lower form; for high festivals, and those of the first class, four canons,—two from the upper, two from the lower form; and these were called the “rulers of the choir”: hence, to say that the choir was ruled on any day, meant that it was a feast of one or other class; and that there were not three, but nine lessons read at matins.⁷⁹

How the rulers of the choir, or, as they are now called, “chanters”, were arrayed in silken copes and furred amices, and bore each one a staff of beautiful workmanship in his hand, we have already said. It was for the first ruler always to ask, at the beginning of even-song, from the precentor, in what tones the psalms were to be chanted, and by whom, among the upper canons, the antiphons were to be entoned.

On a bench, or else stools, ranged from north to south, and overspread with stuffs of price, sat the four rulers of the choir, so that they could read from the antiphoner on the eagle to the east of them. As each psalm had to be given out, those two on the south end of the seats arose, and, with their staves in their hands, walked together towards that dignitary who had been named for singing the antiphon. Stopping on the spot in front of his stall, they made him a low bow, and entoned the words, which this canon, arising to them, took up and repeated after them in the same notes. Getting again to the lectern, they and their other two companions gave out the psalm. The next antiphon was announced in this same way, by the

⁷⁹ Part III, pp. 14, 15, at the end of this volume.

other two rulers, unto some personage on their north side ; and thus did they alternately go, in pairs, to announce the antiphons, before the psalms, to their respective sides of the choir at matins, and lauds, and even-song, upon high festivals. When there were but two rulers, as on Sundays and lower saints' days, each took his own side of the choir for the entonement of the antiphons.

The first ruler, it was, who began the hymn, as well as the *Magnificat*, at even-song : all sang the antiphons for the commemorations or memories.

At matins, the rulers led the choir in singing the invitatory and the *Venite* ; they entoned the psalms, and signified by whom the lessons were to be read. At lauds they did as they had done at even-song.

At mass, they chanted the introit, or, as the Sarum rite calls it, the "office", the *Kyrie*, the sequence, the *Sanctus*, and the *Agnus Dei*.⁸⁰ Before the celebrant gave out the *Gloria in excelsis*,⁸¹ it was always entoned to him by the first ruler, as among the Anglo-Saxons ; and when the bishop pontificated, this was done by the precentor.⁸² Besides controlling the singing, these rulers had to look after and watch over the boys, that they did not misbehave themselves, nor go out of the choir without leave.

Few Englishmen of these our times know that Richard of the lion-heart used, on principal festivals, to take upon himself a part, at least, of the duties belonging to a ruler of the choir. That hand of his which had just before been lightening death-strokes upon its foes,—Richard, the very next holy day uplifted in the choir of his castle, as a sign for his chaplains to sing matins or even-song louder ; and the voice which had but lately roared, thunder-like, above the battle-din, now arose, in sweet, peaceful strength, to

⁸⁰ Part III, p. 17.

⁸¹ *Ibid.*

⁸² *Ibid.*, p. 2.

lead the chanting of hymns, and psalms, and antiphons. This we learn from Radulf, abbot of Coggeshale, who says: Circa divinum officium in præcipuis solemnitatibus plurimum delectabatur, vestibisque pretiosis capellam suam sollicitè adornabat, clericosque sonora voce modulantes donis et precibus ad cantandum festivius exstimulabat, atque per chorum huc illucque deambulando voce et manu, ut altius concreparent, excitabat.⁸³

In monasteries, the rule always was to arise at night and sing matins, so that lauds might begin by day-break: in collegiate and cathedral churches, served by the secular clergy, this same practice continued, for many years after St. Osmund's time, to be followed.⁸⁴ The people, too,

⁸³ *Chron. Anglicanum*, ed. Martene, *Vet. Scrip. et Mon. Amp. Coll.*, t. v, p. 857.

⁸⁴ Et quia canonicæ horæ secundum temporum interstitia, in ecclesiis parochialibus, sicut in cathedralibus et collegiatis nequeunt decantari, præcipimus ut presbyteri parochiales ab ecclesiis suis recedere non præsumant donec festis diebus ante missam vel post, canonicas horas decantaverint, vel saltem legerint absque cantu cum dies fuerit feriandus.—*Synod. Exonien.*, A.D. 1287; Wilkins, *Concil.*, ii, 144.

Hoc in collegio (de Tonge) volumus et præcipimus temporibus perpetuis observari, quod singulis diebus, exceptis tribus diebus proximis ante Pascha, et quando matutinæ præmissariæ ibidem dicuntur, tempestive saltem ad tardius in aurora diei, vel statim post solis ortum prout tempori convenerit—pulsetur ad matutinas—et extunc pulsationibus more loci, prout solempnitati diei convenerit debite factis, convenient omnes presbyteri dicti collegii ad matutinas et ad alias horas diei secundum usum Sarum, etc. *Mon. Anglic.* viii, 1407.

In telling us of a miracle that happened in London, to one Bricstam, who had been thrown into prison during the reign of William Rufus, the English monk Ordericus Vitalis says:—

loved to go and hear the canonical hours ; and thus, in all our parish churches, matins and lauds were sung every day at early morn.⁸⁵ What our English fathers thought but an act of voluntary devotion upon week-days, they deemed more or less binding upon them for the hallowing of the Lord's day and His saints' festivals ; and, as the Sunday's observances began on Saturday afternoon,⁸⁶ even-

Nocte quadam cum signa per urbem (Lundoniam) ad nocturnas laudes pulsarentur, etc.—*Hist. Eccl.*, p. 630.

Of an old pious woman, who had given her the duty of ringing the bells for day and night service, in a church at Mechlin, in Flanders, we are told that she kept a cock to awaken her at night :—*Mulier matricularia eadem et nonna Gerlindis nomine, pia devotione ecclesiæ ejus (S. Rumoldi) adhæserat: sonandarum campanarum officium habebat. Hæc prosequendarum horarum, die solem; noctu gallum sibi nutriierat monitorem.—A.A. SS. Julii i, 245.*

⁸⁵ During the times of Advent and Lent, Margaret, queen of Scotland, c. A.D. 1093, used to get out of bed and go to church at night for matins and lauds :—*Qualiter ante Dominicum Natale quadraginta dies, et totum Quadragesimæ tempus, solita fuerit ducere breviter tentabo dicere. Cum principio noctis paululum requievisset, ecclesiam ingressa primum matutinas de Sancta Trinitate, deinde de Sancta Cruce, postmodum de Sancta Maria ipsa sola complevit, etc. Celebrantibus hora congrua presbyteris laudes matutinas, interim ipsa psalterium finivit, etc. His peractis quieti se ac sopori contulit. Cum vero mane facto lecto surrexisset precibus et psalmis diu insistebat, &c.—A.A. SS. Junii ii, 333.*

In the statutes for Whittington College and Hospital, London, A.D. 1424, it is ordained :—*quod iidem magister et capellani, devote, distincte et aperte ad audientiam parochianorum, et aliorum illuc confluentium dicant adinvicem matutinas, vesperas, et alias horas suas canonicas de die, etc.—Mon. Anglic. vii, 740.*

⁸⁶ In primis sacrum diem Dominicum ab hora diei sabbati

song that day, as well as matins before mass on the Sun-

vespertina inchoandum non ante horam ipsam præveniendum, ne Judaicæ professionis participes videamur. Quod etiam in festis quæ suas habent vigiliis, observetur. *Constitutio Simonis Islepe Archiep. Cantuar. De Festis Sanct. Obser.* ed. Lyndwood, p. 57, ad finem tomi. Our old writers of the saints' lives afford us more than one example to show how a saint's festival, like the Sunday, began to be kept just after nonetide, on its eve. Reginald, the Durham monk, for instance, tells us:—Instante igitur Beati Laurentii martyris Deo preciosi vigilia sollempni, puella quoddam de fusticotincto indumentum studio sibi sagaci consuit; jamque hora diei prima præterit. Ad quam mater, filiam instruens, ait, Filia mea, opus quod præ manibus citius accelera, ut omnino consummatum sit opus quod aggressa es, antequam nos præveniat hujus diei hora nona. Exstat quidem hodie Sancti Laurentii—veneranda vigilia—nam feriantes citra horæ nonæ terminum jam propianthem sæpius gravi ultione perplectere consuevit, etc.—*Lib. de B. Cuthberti Virtut.*, p. 243.

Dives asks *Pauper*; "How longe ought the holy day to be kept and halowed?" *Pauper* answers, "From even to even: never the lesse some begynne sooner to halowe after that the feaste is, and after use of the countreye. But that men use in the Satyrdayes and vygylls to ryng holy even at mydday compelleth not men anone to halowe, but warneth them of the holy daye folowyng, that they shuld thynke thereon and spede them, and so dyspose them and theyr occupacions, that they myght halowe in dewe tyme. (*Dives and Pauper*, cap. xiii, ed. Berthelet, A.D. 1536, fo. 122, b.) Again *Pauper* says:—whan evensonge is done at after none in the Soneday, yet is it not leful for to werke then. And also whan that evensonge is sayde in the Satyrdaye at after none, yet is it lefull for to werke tyll the sonne go down.—*Ib.*, cap. xvi.

Mulier apud Kiligeham nata nebat die sabbati vespere, jam in occiduum declivi, admonita a considentibus ut reverentiam

day, were looked upon as part of the Christian's duty,⁸⁷ which nothing but sickness should hinder. Speaking, under these feelings, of his own times, Langlande says :

"For holy church hoteth, alle manere puple
Under obedience to bee, and buxum to the lawe—
Lewede men to laborie, lordes to honte—
And up on Sonedays to cesse, Godes service to huyre
Both matyns and messe, and after mete in churches
To huyre here eve-song, every man ouhte
Thus it by longeth for lorde, for lered and lewede
Eche halyday to huyre, holly the service."⁸⁸

While blaming the idleness of some, the same poet asks :

"Wher see we hem on Sonedays, the service to huyre
As matyns by the morwe tyl masse bygynne
Other Sonedays at eve-songe?"⁸⁹

And, in another place, he makes the sorrowing sinner plight a promise for the better keeping of the Lord's day, thus :

dominicæ diei habens ferias faceret : non solum non paruit sed etiam illas arrogantia notavit, quod se necessariis inservientem arguerent, etc.—*Wil. Malmes.* lib. v, *de Pontif.* ed. Gale, iii, 380.

⁸⁷ Not only the hearing of mass, but also of matins, was taught as needful for hallowing the Sunday; thus Pauper, speaking of such as may follow their calling or trade upon the Lord's day, says :—also messangers, pylgrymes, and wayfarynge men, that may not well reste withoute greatte harme, ben excused, so that they doo their dilygence to here masse and matyns, if they canne. *Dives and Pauper*, cap. xv, fo. 124; and in another place, talking of the ungodly, he says :—they have leaver to go to the taverne than to holye church. Lever to here a songe of Robynhode, of some ribaudry, than for to here masse or matyns, etc. *Ib.*, cap. li, fo. 69, b.

⁸⁸ *Piers Ploughman*, ed. Whitaker, p. 158.

⁸⁹ *Ib.*

"Than sat Sleuthe up and seynede hym ofte
 And made a vowe by for God, for hus foule sleuthe
 Shal no Sonday this sevene yer be, bote sycknesse hit make,
 That ich ne shall do me or daye, to the dere churche
 And huyre matyns and masse, as ich a monke were
 Shal no ale after mete holde me thennes
 Til ich have hurd eve song, ich by hote to the rode," etc.⁸⁰

This old English custom of every one's going to the parish church, and hearing matins there, before eating breakfast, is furthermore noticed thus by Sir Thomas More: "Some of us lay men thinke it a payne ones in a weeke to ryse so soone fro sleepe, and some to tarye so longe fasting, as on the Sonday to com and heare out theyr matins. And yet is not the matins in every parishe, neyther, all thyng so early begonne, nor fullye so longe in doying, as it is in the Charterhouse, ye wot wel." That this part of the divine service might be well performed, it was more than once enacted in our national synods, that all such priests as held the benefice of a chantry, should not merely say their mass in their respective chapels, but be present in the chancel of the church, and help in singing there all the canonical hours.⁸¹

⁸⁰ *Piers Ploughman*, p. 113.

⁸¹ *Præcipimus ut omnes capellani qui in una parochia commorantur, simul intersint et convenient matutinis et vespers, et aliis horis canonicis, in ecclesiis celebrandis, etc. Constit. W. de Cantilupo Wigorn. epis. A.D. 1240, ed. Wilkins, Concil. i, 668.* In a constitution sent forth by Archbishop Robert Winchelsey, A.D. 1305, in the synod of Merton, to regulate the services of stipendiary priests in parish churches, it is ruled thus:—*jurent prædicti presbyteri, quod debeant interesse cancello matutinis, vespers et aliis divinis officiis, horis debitis, induti superpelliciis—canentes, legentes, et psalmodizantes, prout eis Deus scientiam dederit. Wilkins, Concil. ii, 281.* Of this custom we have already spoken, t. iii, p. 125.

Not only clerks, but some lay folks, and those of high degree, used to carry about with them a portous, out of which their daily wont was to read matins and even-song. While saying his matins on horseback, as he rode all alone, and half-a-mile ahead of his retainers, was it that one of the Treshams fell, run through by the spear of a foeman : "In tymes paste, one William Tresham, owner of these landes, cumming from Northampton to Siwelle, and saying his matens, was cruelly slayne by one Salisbyri and Glin of Wales, with their route, servantes to the Lorde Gray of Ruthyne. This William had a route of servantes, cumming by chaunce half a myle behind him," etc.⁹² Richard, Lord Scrope, one of the leading men of his own times, bequeathed to his son Roger the codex which he himself had often employed for such a purpose : Item Rogero filio meo predicto melius meum spiceplate, et secundum missale meum, cum porteus meo quo usus fui ad dicendum matutinas meas et vespas.⁹³

The ringing for these canonical hours let the world know the time, by day and by night ; and in those large churches, where such a custom was followed, the several bells, as well as the different ways in which they were rung for the purpose, told that precise service which was then about to be chanted. Of the many writers from

⁹² Leland's *Itin.*, t. vi, p. 33. That many of our old catholic countrymen were in the daily habit of saying, not only matins and even-song, but the other canonical hours also, seems clear from Peter Langtoft :—

This fowles song ek her matyns: wel right tho it was time,
And of the sauter sede vers: and seithe also prime,
And undarne seithe, and midday, and afterward seithe non,
And ech tyde of the day songe as Cristenemen scholde done.

Chronicle, ed. Hearne, t. ii, p. 670.

⁹³ *Testamenta Eborac.* p. 278.

whom we might gather this, Reginald the Durham monk is one, and he says: In ecclesia Beati Cuthberti plura sunt signa ad divini operis ministeria pro officiosa diversitatis immutatione pernecessaria. Nam pro immutatione diversitatum distinguendo discernunt alternantium tempora vicissitudinum. Unde ex signo pulsante dinoscitur cujus horae terminus, tam nocturnis quam diurnis momentis, ex ipsorum variata immutatione celebretur.⁹⁴

If all the while England was Catholic, her children's household words were borrowed from the rites and pious usages set forth by the Church of Christ, in which they so steadfastly believed; this was strongly exemplified by that form of speech in which, throughout those ages, the time of day was spoken of. Prime, undern, none and even-song, were the terms in every man's mouth, high or low, to tell how the moments had sped and were speeding, or the period when a thing had happened: "The seventh day of Juny", says Peter Langtoft, "died that lady bituex undron and prime".⁹⁵ In speaking the praises of Christ's beloved mother while yet a girl, the preacher told how "every daye, from morow to underen, she was in her prayer-es; and from underen tyll none, she occupied her craft of weving of clothes in the temple; and at none the methes and the drinke that was broughte to her, she gaaf to poure peple," etc.⁹⁶ Of his Ploughman, Langlande tells, that

"At heigh prime, Piers,
Leet the plowgh stonde";⁹⁷

And Chaucer, too, makes his "Clerke" notice how

⁹⁴ *De S. Cuthberti Virtut.*, p. 189.

⁹⁵ *Chronicle*, ed. Hearne, ii, 242.

⁹⁶ *Liber Festivalis*, fo. cxliii, b.

⁹⁷ Ed. Wright, i, 123.

"The time of underne of the same day
Approbeth, that this wedding shulde be."

As matins and even-song were held to be a portion at least of the divine service which each one ought to hear for the hallowing of the Lord's day and the festivals, a part of the parishioners' obligations was to find the wax tapers that were kept burning at the high altar of their church during those offices, as well as mass: *Parochiani tenentur invenire cereum paschalem et alios cereos in cancello; et lumen sufficiens per totum annum, tam ad matutinas quam ad vespertinas et ad missam, etc.*⁹⁸ That while being thought of, he might be prayed for by those who came to church, the dying man often bequeathed lands and money to find lights to stand over his burial-place in his chantry chapel, all through those public services, every Sunday, during a certain length of time. Thus, Nicholas de Beaupre willed "ii. candlesticks of laton, with ii. wax candles of ii. pound, to be set upon his grave, to burn every Sunday and holyday, at matins, hey mass, and even-song, for the space of a yere".¹ With a like wish was it, that books which had in them these canonical hours, were sometimes left, by will, to be fastened to a desk or reading-stand nigh some altar, that those who wished might say or sing their matins and even-song out of them: for such an end did John Norys bequeath "his portous of paper rial to be chayned in the chapel of our lady" in the church of South Lynn, where he had been vicar.

Besides being, at best, but a shrunken shadow of the old matins, the morning prayer, in the Book of Common Prayer, is said too late in the day by some hours, and

⁹⁸ Ed. Nicolas, ii, 244.

⁹⁹ Wilkins, *Concil.*, i, 714.

¹ Blomefield's *Norfolk*, vii, 459.

made to take up that place in the public offices which was once filled by a higher, because a holier service—the Eucharistic sacrifice. Anciently, matins were said in every church throughout this land, at early morn, and before breakfast, as a preparation for mass; now, the Establishment's Morning Prayer is said after breakfast-time, and instead of mass. Oddly enough, however, in many a country parish, the Establishment keeps up, without meaning it, some faint traces of the olden usage, by tolling a particular bell at eight o'clock on Sunday mornings; this serves no liturgical purpose now, but it used to be, in Catholic times, for matins: another bell, still rung at nine o'clock, was to call the people to undern and mass. But at the present day, though Protestants go on thus ringing, their morning service, for which they toll again, begins at eleven o'clock; and, if asked, they cannot tell why they use the earlier ringing.

The Holy Sacrifice was, however, as it had always been among the Anglo-Saxons, the great object of our Anglo-Norman people. But

THE MASS, ACCORDING TO THE SARUM RITE,

had in it some few slight variations by which it differed both from the Anglo-Saxon and our present Roman form.

After having sung or said the matins, prime, and undern or tierce of the day, the parish priest offered up the holy sacrifice.³ While putting on his vestments, he

² Blomefield's *Norfolk*, viii, 547.

³ Nullus sacerdos parochialis præsumat missam celebrare, antequam matutinale persolvat officium, et Primam ac Tertiam de die.—*Constit. editæ in Concil. Oxon.*, A.D. 1322. Ed. Wilkins, *Concil.* ii, 512.

Whilst the priest was vesting himself, the sacristan gave three strokes to a small bell, got ready the wine and water in

recited the hymn *Veni Creator Spiritus*, besides the collect *Deus cui omne cor*; the psalm *Judica me, Deus*, with the anthem *Introibo ad altare Dei*, before and after; then *Kyrie eleison*, etc., *Pater noster*, and *Ave Maria*. On reaching the foot of the altar from the vestry, the priest began mass by saying up aloud: *Et ne nos inducas in tentationem, sed libera nos a malo*.—*Confitemini Domino quoniam bonus*.—*Quoniam in secula misericordia ejus*: and then the *Confiteor Deo beatæ Mariæ, omnibus sanctis et vobis; quia peccavi nimis cogitatione, locutione, et opere, mea culpa: precor sanctam Mariam, omnes sanctos Dei et vos orate pro me*. Such, and not our present, was the form for the “Confiteor” then in use in this country. Going up the three steps to the altar and kissing it, he made the sign of the cross upon himself as he uttered the words *In nomine Patris*, etc. What we now call the “introit”, formerly went under the name of “office”; and, upon high festivals, used to be said or sung by the celebrant and his acolyte, alternately, at every mass. This we learn from a passage in the life of St. Bartholomew, once an ankret on Farne Island:—*Celebrata namque in salutem fidelium Missa, in nocte solenni, quodam die Nativitatis Dominicæ, laudibusque matutinis in laudem Dei completis; post modicum temporis intervallum egressus est vir Domini Bartholomæus, videre an adhuc dies ille sacer in auroram albesceret, quatenus secunda cele-*

the cruets, lighted the candles and strewed the altar cloths smooth upon the altar: *Vir Dei exsurgens funem corripuit, et sicut mos est missam dicturis, ter signum pulsare cœpit, aquam haustam ampulla et urceolo protulit, et lumine accenso quæque lintamina, missarum solemnibus convenientia, circa altare composuit*.—*Reginaldus, Lib. de Vita S. Godrici*, ed. Stevenson, for the Surtees Society, p. 227.

bratio fieri potuisset. Et reversus vidit cerceos accensos et venerandi vultus sacerdotem coram sancto altari, sacerdotalibus indutum assistere. Cumque nullus ad ministrandum apparuit, ipse accessit; dictaque alterutrum confessione, canebant officium "*Lux fulgebat*" cum ceteris, in voce jubilationis et lætitiæ.—Cumque hoc aliquando fratri Willelmo aperuit, inquisitus est ab eo, utrum inter sacræ celebrationis obsequia osculum pacis ei dederit; quod licet confiteri noluerit, dubium non est quin id exhibuerit, qui debitum et devotum in ceteris ministerium impendit.⁴ The holy virgin Wiborada, in the tenth century, once helped the priest to sing the tract in the mass on the first Sunday of Lent, at St. Gall's, in Switzerland.⁵

When the *Gloria in excelsis* had to be said, the priest went and began it at the middle of the altar, but came back to recite the remainder at the south, or epistle end.

As in the Anglo-Saxon, so in the Sarum rite, the custom was to intermix, both along with the *Kyrie* and the *Gloria in excelsis*, *Sanctus*, and *Agnus Dei*, certain sentences, or, as the rubric calls them, "proses", adapted to the seasons and higher festivals of the year. In this shape, these parts of the service were described as being "cum farsura".⁶ Of these "kyries", one there was, cherished very much, and looked upon as having been bequeathed to this land by St. Dunstan, to whom angels had taught the music and the words: Beatus eciam Dunstanus semel soporatus audivit spiritus angelicos cum suavi nota, *Kyriel*, *Kyriel*, psallentes; cujus modulos armoniæ adhuc continet tropus ille apud Anglos famosus, *Kirie Rex splendens*, qui in sanctorum cantari majoribus solet festis,—as John of Brompton

⁴ *Vita S. Bartholomæi eremite Farnensis*, auctore monacho coævo, A.D. 1182, *AA. SS. Junii* iv, 840.

⁵ *AA. SS. Maji* i, 285.

⁶ *Ordinale*, fos. 2, 6.

tells us ;⁷ and which had, half a century before his times, been said by William of Malmesbury, who writes : *Credo equidem, nec vana fides, quod etiam angelorum cantum audierit (Beatus Dunstanus) Kyrie eleeson psallentium, quod nunc libenter ecclesiæ discunt et docent Anglorum.*⁸ When the youth, or whosoever the person might be, who served at mass, knew Latin well enough, he, instead of the priest, read the epistle : *Induto tandem sacerdote, et jam missa circa epistolæ legendæ terminum properante, vir Dei statim accedens ad juvenem innuendo multoties præcepit ut epistolam, arrepto libro, legeret, et opere perficiendo jam non se ulterius laicum sed potius litteratum, cunctis ostenderet....timidus tamen accessit (juvenis) et epistolam coram cunctis perlegit.*⁹

Immediately after the gradual came the sequence. These sequences, or, as St. Osmund calls them, "proses", were sung or said on the Sundays during Advent and Paschal time ; on the Sunday within the octave of Christmas ; on all the movable feasts, and on all great saints' days, as well as in the masses in honour of the B. V. Mary. Of these sequences we have already spoken at some length just now (p. 21).

After having said the versicle called the "offertory", and received the gifts of the faithful, if any chose to bring an offering,¹⁰ the priest put the paten, with the host on it,

⁷ *Chron.* ed. Twysden, i, 879.

⁸ *De gestis Pontif.*, ed. Savile, p. 115, b.

⁹ *Vita S. Godrici heremite de Finchale*, auct. Reginaldo Dunelmensi, p. 227.

¹⁰ The ritual custom of each one's bringing his gift for the offertory at mass, is noticed in many of our old documents ; thus of Edmund Ironside's granddaughter Margaret, queen of Scotland, her confessor, Theodoric the monk of Durham, tells us :—*Nam quoniam ipse (Malcolm rex) ad mandatum suum in*

before him, at the middle of the altar ; and, uplifting the chalice, into which wine, mingled with a very little water, had been poured (sometimes beforehand in the vestry), he pronounced, with bowed-down head, instead of the *Suscipe, sancte Pater*, of the Roman missal, this one prayer : *Suscipe, sancta Trinitas, hanc oblationem quam ego indignus peccator offero in honore tuo et beatæ Mariæ, et omnium sanctorum tuorum, pro peccatis et offensionibus meis, pro salute vivorum et requie omnium fidelium defunctorum. In nomine Patris, etc.*¹¹ Setting down the chalice, he covered it over, not with the little square piece of linen we now use, and name the “pall”, but with the corporal itself, after the manner which is shown in our frontispiece to this Second Part. To answer such a purpose, corporals then were made much wider than ours are now. Whilst he washed his hands, the priest did not say that part of the 25th psalm, *Lavabo, etc.*, but instead, *Munda me, Domine, ab omni inquinamento mentis et corporis, ut possim mundatus implere opus sanctum Domini*. Often did he here turn about to the people, and beg them to join with him

cœna Domini, et ad missarum solennia nummos aureos offerre consueverat, ex his aliquos ipsa (Margareta) sæpius pie furari et pauperi qui eam inclamaverat solita erat largiri. Et sæpe quidem cum rex ipse sciret, nescire tamen se simulans, hujusmodi furto plurimum delectabatur. (*AA. SS. Junii* ii, 332). The order, too, in which Margaret made her children go up to the altar with their offering, is also noticed by the same writer of her life :—Unde et inter missarum solennia, cum post parentes ad offerendum procederent, junior majorem prævenire nullo modo præsumpsit, sed secundum ætatis ordinem major juniorem præcedere consuevit.—*Ib.*, p. 329.

¹¹ Neither the prayer *Deus qui humanæ salutis, etc.*, nor that other of the Roman missal *Offerimus tibi, Domine, calicem, etc.*, are in Sarum missal.

in going through the psalm, *De profundis*, and other prayers, for the good of those souls of the dead whom he had named, as we remarked at another place in this volume.¹² Now was it, and not before washing his fingers, that, bending himself lowly down to the altar-stone, he recited the prayer, *In Spiritu humilitatis*, etc.; and then, turning about, uttered the usual call unto the people, in these words, *Orate, fratres et sorores*, etc. The Preface said, as well as the *Sanctus* after it, and ere beginning the Canon, many, if not all, our English priests used to kiss the figure of Christ our Lord, in the illumination which is to be found just before the canon in almost all hand-written, and engraved in every printed, missal: In mediate ante *Sc's*, elevet manus et paulatim eas dimittendo et iungendo cum dicit *B'ndictus*, suam signet faciem. Deinde osculetur pedes crucifixi, vel librum. Deinde inclinet se toto corpore dicens, Adoramus te, Xp̄e, et benedicimus tibi quia per crucem tuam redemisti mundum, miserere nostri qui passus es pro nobis. This is given in a rubric just before the canon of the mass, in a Sarum manual,—a manuscript of the middle of the fifteenth century, now in my hands. That the same use prevailed in France, we learn from Durand, who says: In quibusdam tamen codicibus et majestatis patris, et etiam imago depingitur crucifixi; ut sacerdos quasi præsensem videat quem invocatur, et quem alloquitur, dicens, *Te igitur*, etc., et passio quæ hîc repræsentatur, cordis oculis ingeratur. Sacerdos autem osculatur pedes ipsius majestatis, et se signat in fronte: innuens: quod reverenter ad mysterium passionis accedit. Quidam

¹² Part I, p. 130. John Baret writes, "I wille Seynt Marie preest sey a messe of oure Lady at Seynt Marie auter is ende and reherse John Baretty's name opynly, seying *De profundis* for me," etc.—*Bury Wills*, pp. 18, 21.

tamen prius osculantur pedes majestatis, et postea pedes crucifixi, secundum seriem canonis. Alii contra quia per filium pervenitur ad patrem.¹³ This "majesty" was the Father Almighty, represented, like the prophet Daniel's

¹³ *Rationale Divin. Offic.*, lib. iv, cap. xxxv, p. 153.

On the leaf facing the beginning of the canon of the mass in a Salisbury manual of mine, written, c. 1445, there is an illumination of the crucifixion, the full size of the MS., which is nine inches and a half in height, and six inches and a half in breadth. The face of our Divine Redeemer, in this illumination, is much smeared, evidently by having been so often kissed. Just such another unmistakeable mark is also left, not on the face, but feet of the engraving, upon vellum, and inserted at the same part of the mass, just before another engraving of the "majesty", in a tall and beautiful copy of the folio Salisbury missal, printed, A.D. 1555, at Paris, by J. Amazeur, for W. Merlin,—I rejoice to say, in my hands. This book is doubly dear to me, as I find it belonged, during catholic times, to the church of Buckland—the very parish in which I am now living. I learn this fact from an original entry which stands at the beginning of it, and runs thus:—"Of yo^r charyte pray for the sowle of dame Elyzabethe ffety-place some tyme relygious in Amesburye & also for me Elynor ffety-place her sust^r relygious in Syon, at whose charge thys boke was bought & geven to thys church of Bockland. Anno dn'j, 1556. These ladies' family lived in the next parish—Pusey.

To kiss the painting of Christ's figure was one of the ways which our forefathers employed for telling their belief in our Lord: thus St. Godrick the ankret drew from his bosom what was very likely a missal, which had the crucifixion limned just before the canon, and kissed the illumination:—*libello de sinu sibi protracto, imaginem Salvatoris cum Beatæ Mariæ imaginis similitudine, et Sancti Johannis pictura honeste in folio depicta, protulit, et cum impetu festinationis ad os ejus apposuit.* "Ecce," inquit, "si in Christo credis, his reverentiam adhibe;

"Ancient of Days", as an awe-awakening old man, arrayed in alb, stole, and cope, and crowned with the papal tiara. In his left hand he held the mound, or globe of empire; and, with his outstretched right, he bestowed his benediction. Such is the form of the "majesty" in a folio Sarum missal, printed by Amazeur (Paris, 1555), in my possession. Fanaticism seems to have felt much spite against this engraving, as it is to be very rarely found now in Salisbury missals, copies of which become more precious from having it.

If not during St. Osmund's days, soon after, at least, the custom was, as the priest said the *Sanctus*, etc., to toll three strokes on a bell. For hanging it so that it might be heard outside, as well as within the church, a little bell-cote often may yet be found built on the peak of the gable, between the chancel and the nave, that the rope might fall at a short distance from the spot where knelt the youth or person who served at mass. From the first part of its use, this bell got the name of the "Saints", "Sanctys", or "Sanctus", bell; and many notices concerning it are to be met with in old accompts. At the other masses in the chantry chapels, and at the different altars about the

et Christum profitens, ista adorando deosculare."—*Reginaldi Lib. de Vita S. Godrici*, p. 109.

Nicholas de Plove lets us know that the same practice obtained in Germany, when he wrote, c. 1490:—*Et fit circa canonem imago crucifixi ut tanto melius imprimatur memoria Christi passionis in cruce ipsi celebranti. Accedens autem sacerdos post ablutionem, primo benedicit se, secundo compositis manibus osculatur imaginem crucifixi, inclinando se humiliter, etc. Alii autem osculantur altare, etc. Deinde incipit dicens "Te igitur."* *Expositio* (quarte partis) *Misse*, sig. K. b. Impres. Argentinc, A.D. M.CCCC.XC.

church, a small hand-bell was employed for this, among other liturgical uses.¹⁴

At the beginning of the canon, the priest prayed, by name, but within himself, for the then pope, the bishop of the diocese, and for the king, besides his own friends, and all there present; and among those other saints whose memory is venerated there, he enumerated that one whose body lay enshrined in the church wherein he was then offering up the holy sacrifice. Of this latter rite, we are told by Matthew Paris, in his life of Abbot William, who got this privilege from Pope Innocent III in the council of Lateran: Abbas (S. Albani) erectus in medio satis modeste et eleganter exorsus est coram Papa et toto concilio, suam sic in propatulo quæstionem, "Sancte Pater, nos qui alicuius Sancti corpus in ecclesiis habere dignoscimus, licetne nobis in secreto missæ, inter alios quos invocamus suffragatores nomen ipsius recitare? Desideramus super hoc certificari," etc.... Ad quod in audientia omnium respondens Papa, dixit: "Videtur mihi dignum iurique consonum, ut devote in secreto missæ (videlicet in serie primo nominatorum) Sanctus, cujus corpore aliqua gratulatur ecclesia, nomen eiusque suffragium in loco suo proprio meritò postuletur."¹⁵

¹⁴ In some, very likely in most, places there were two distinct bells, one for the "sanctus", the other for the elevation: thus, in the inventory of the goods, plate, etc., gathered together for king Edward VI's use in the county of Durham, we find, very often, such an entry as this:—thre bells in the ştepell, a lyttell sauce bell, a sacring bell, and a hand bell. (*Ecc. Proceedings of Bishop Barnes*, ed. Surtees Society, p. lii). The council of Exeter, A.D. 1287, decreed that in every church there should be:—campanella deferenda ad infirmos, et ad elevationem corporis Christi. Wilkins, *Concil.* ii, 139.

¹⁵ *Vita S. Albani Abb.*, p. 76.

On getting to the *Hanc igitur oblationem*, etc., instead of spreading his hands over the chalice, as we now do, he laid them upon the corporal; and, looking down at the host, said the above prayer. Cum autem venerit (sacerdos) ad *Hanc igitur oblationem*, etc., submittens manus super altare ex utraque parte corporalium respiciat hostiam donec dicat *Quæsumus Domine*, etc.; tunc elevans in pristinum statum; modeste respiciat sursum, et cætera proseguendo.¹⁶

All through the Anglo-Saxon period there was not, as now, any elevation immediately after the consecration, although our fathers of those ages believed as strongly in transubstantiation, and worshipped with just as much love and awe the very body and blood of Christ in the mass, as we do. This has been shown at full length in another part of the present work.¹⁷ To make the liturgy speak out her true teaching, and thus withstand those new, and therefore false, doctrines of Berenger against the holy eucharist, the Church in France, where that heretic had scattered about his bad seed, bethought herself, towards the end of the eleventh, or the beginning of the twelfth, century, of the Elevation. This beautiful and becoming ceremonial spread slowly from France all through Latin Christendom; but we have no grounds for thinking that it had reached so far as Normandy during William I's reign: certain is it, that neither in the valuable work of John of Avranches (*Liber de Officiis Ecclesiasticis*), nor in the *Tractatus* on the same subject by St. Osmund, can be found the slightest traces of it. The precise time when the elevation just after the consecration got into use in England, is not known; we learn, however, from various

¹⁶ Manuale ad Usum Sarum, MS., in my possession.

¹⁷ I, 19, etc.

¹⁸ Wilkins, *Concil.* i, 594.

sources, that the thirteenth century is, most likely, the period which saw its first adoption here. In a synod held under Archbishop Stephen Langton, at Oxford, A.D. 1222, it was decreed thus : *Frequenter moneantur laici, ut ubicunque videant Corpus Domini deferri, statim genua flectant tanquam Creatori et Redemptori suo; et junctis manibus, quousque transierit, orent humiliter, et hoc maxime fiat tempore consecrationis in elevatione hostiæ, quum panis in verum corpus Christi transformatur, et id, quod est in calice, in sui sanguinem mystica benedictione transformatur.*¹⁸ Hugh Patshull, bishop of Lichfield A.D. 1240, directed, in one of his statutes for his cathedral, that—*Quando elevatur corpus Christi adoret stando, quo dimisso prosternat se chorus.*¹⁹ Whether, at that period, the chalice also used to be elevated, as well as the host, is not quite clear; and, from the wording of the two quotations just cited, it would seem it was not. Though perhaps, at its first introduction, this rite may not have been accompanied by the tolling of any bell, soon after, the practice was to ring at the elevation. This was particularly required in one of the statutes drawn up, A.D. 1240, by William de Cantilupe, for his diocess of Worcester : *Cum autem in celebratione missæ corpus Domini per manus sacerdotum in altum erigitur, campanella pulsetur, ut per hoc devotio torpentium excitetur, ac aliorum charitas fortius inflammetur.*²⁰ A few years afterwards, John Peckham, archbishop of Canterbury, sent forth, A.D. 1281, a series of "Constitutiones", one of which (*De custodia Eucharistiæ*) not only required a bell to be rung at such a part of the mass, but that all who might hear it, whether at home or abroad in the fields, should kneel down and pray : *In elevatione vero ipsius corporis Domini pulsetur campana in*

¹⁸ *Mon. Anglic.* viii, 1259.

²⁰ Wilkins, *Concil.* i, 667.

uno latere, ut populares, quibus celebrationi Missarum non vacat quotidie interesse, ubicunque fuerint, seu in agris seu in domibus, flectant genua, indulgentias concessas a pluribus episcopis habituri.²¹

For this ringing at the parish mass, so that the toll might be heard both within and far beyond the church itself, the "sanctus" bell, of which we have already spoken, was no doubt used; but for the elevation at all other masses, little hand-bells, sometimes made of silver and called the "sacring" bell, were employed: may be, too, a small bell used to be hung somewhere nigh the altar, for liturgical purposes. "In the church of Hawsted, Suffolk", says Cullum, "there still hangs a little bell on the rood-loft. It is about six inches diameter".²² On hearing the sacring bells first tinkle, those in church who were not already on their knees knelt down, and, with upraised hands, worshipped their Maker in the holy house lifted on high before them.

When he got to the *Supplices te rogamus*, instead of joining his hands as we do, the priest folded his arms cross-wise—*cancellatis manibus*—upon his breast, and bowed him down very lowly before the altar the while he said that prayer. At the *Libera nos*, after taking up and kissing the paten, he put it first to his left then to his right eye, before he made the sign of the cross upon himself. When he broke the host into three parts, instead of laying the two larger ones on the paten, he held them both in his left hand, as, having the small particle in his right hand, he made the sign of the cross three times with it over the chalice whilst he said *Pax Domini sit semper nobiscum*. He then said the *Agnus Dei* thrice; but, as he still kept holding the small particle between the fore-

²¹ *Ib.* ii, 52, 132.

²² *History*, p. 34.

finger and thumb of his right hand, he could not, as we do, strike his breast each time at those words; and at the *dona nobis pacem*, ending the last *Agnus Dei*, he dropped that fragment into the chalice.

Throughout a great part of the year, on ferial and lower class saints' days, prayers, for the recovery of the holy land, and in behalf of those Christians who were bondsmen there, used to be said at the parochial mass immediately before the "Pax". These prayers consisted of the three psalms: *Deus venerunt gentes*, etc. (psalm 78), *Deus misereatur nostri*, etc. (psalm 66), and *Domine in virtute tua*, etc. (psalm 20), followed by as many collects; one beseeching the return to Christian hands of Judæa, the second for the bishop's weal, the third for the king's. Such a service was appointed in the York as well as the Sarum missal, both forms for which are very much alike; but as that of York may be harder to be met with, the reader has it here set before him:—In omnibus ferialiter, et omnibus festis, iij lectionum, a festo Sancte Trinitatis usque ad vigiliam nativitatis Domini, et ab octavis Epiphanie usque ad cenam Domini ac etiam tempore Paschali exceptis octavis precipuis, post "Pater noster", dicantur psalmi sequentes.

"Deus venerunt gentes", etc., ut in psalterio cum singulis versibus "Gloria Patri". "Sicut erat in". "Kyrie eleyson. Xpe el. Kyrie el." Pater noster. Et ne nos. Exurgat Deus et dissipentur inimici eius. Salvum fac populum tuam Domine et benedic hereditati tue. Oremus pro afflictis et captivis. Mitte eis Domine auxilium de sancto. Esto nobis Domine turris fortitudinis. Fiat pax in virtute tua. Domine Deus virtutum converte nos. Domine exaudi orationem meam. Dominus vobiscum. Et cum. Oremus. Deus qui admirabili providentia cuncta disponis te suppliciter exoramus, ut terram quam

unigenitus filius tuus Dominus noster proprio sanguine consecravit, de manibus inimicorum crucis eripiens, restituas cultui Christiano vota fidelium ad eius liberationem instantium misericorditer dirigendo in viam salutis eterne. Per eundem.

Quando vero alta missa ferialiter celebratur eodem die infra ecclesiam sive extra ecclesiam, preces dicuntur in alta missa hoc modo: psalmus

Ad Dominum cum tribularer. Gloria Patri.

Levavi oculos. Gloria Patri.

Kyrie el. Xpe el. Kyrie el. Pater noster, etc.²³

In the Sarum Missal, the same prayers are found among the "post Missam dicenda". At these prayers a particular bell was tolled: pulsatur campana pro terra sancta in celebratione missæ.²⁴

Just before the *Pax Domini*, sometimes were said certain prayers for the welfare while they lived and their soul's good after death of particular benefactors. Thus did the convent of Durham bargain with king Henry VII: Concessimus insuper, et per præsentem concedimus eidem sacratissimæ vestræ majestati, ut in qualibet Missa capitulari ad aliquod altare ecclesiæ prædictæ, per nos vel aliquem nostrum vel successorum nostrorum, aut alium monachum fratrem, sacerdotem, sive ministrum quemcumque, celebranda statim post fraccionem postea et decantacionem vel leccionem *Per omnia secula seculorum*, et ante inchoacionem *Pax Domini*, quod celebrans ipse unâ cum sibi assistentibus ministris inter se et chorus prostratus, scilicet inter se, pro salute et incolumitate ac prospero et felici statu majestatis vestræ singulis diebus quoad vixeris, psalmos et suffragia sequencia dicent et

²³ *Missale Eboracense*, fo. n. vii.

²⁴ Wilkins, *Concil.* i, 625.

legent, etc.: Cum vero ab hac luce migraveritis, extunc in omni supradicta missa, etc.²⁵

Keeping up the old usage followed by the Anglo-Saxons, the Salisbury rubric was to send, just before the communion, the "Pax" all about the church. This token of good-will and brotherly love was conveyed from one to another by a kiss upon the cheek. Pressing his lips to the outside of the chalice, which held the blood of Christ, the sacrificing priest thus took, as it were, the kiss from our Lord himself, and then gave it either to the individual highest in holy orders then present, or to the person who served his mass. This clerk, in his turn, carried the kiss from the altar to the people by kissing the chief personage among the men, who, turning about, saluted each his neighbour. Of such a ceremony, we have more than one interesting evidence amid our national records. Happening to go into a church which stood nigh the spot where he had but just landed on the English shore, prince, afterwards king Henry II, had given him immediately the kiss by the clerk who had that moment received it from the priest: Applicuit igitur in Angliam dux Henricus, divertitque in ecclesiam littori contiguam oraturus. Ingrediensque basilicam subito obvium habuit ministrum altaris, acceptumque a presbytero celebrante divina mysteria, osculum pacis oblatum ab eo primus omnium ipse accepit.²⁶ The way in which Richard I. once gave the kiss of peace to St. Hugh, of Lincoln, is curiously illustrative of this rite: Et cum pacis osculum sacerdos cuidam dedisset archiepiscopo qui regi pacem oblaturus esset, rex ei usque ad gradum obvius processit sumptumque pacis acceptæ signum cum humili reverentia episcopo Lincolnienſie per oris sui osculum porrexit.²⁷

²⁵ *Hist. Dunelm. Scriptores Tres*, p. cccxcii, etc.

²⁶ *Johannes Hagustol.*, ed. Twysden i, 278.

Before sending forth the *Pax*, or kiss of peace, the priest said this prayer : Domine, sancte Pater, omnipotens æternæ Deus : da michi hoc sacrosanctum corpus et sanguinem Filii tui Domini nostri Jesu Christi ita digne sumere ; ut mercar per hoc remissionem omnium peccatorum meorum accipere et tuo Sancto Spiritu repleti, et pacem tuam habere. Quia tu es Deus et non est alius præter te ; cujus regnum et imperium gloriosum sine fine permanet in secula seculorum.

About the middle of the thirteenth century, a new way of giving this kiss of peace was followed. Instead of the clerk's cheek, the priest kissed the figure of our Blessed Lord, painted on a small piece of wood, or graven on a plate of copper, set in a frame, with a handle behind, as is shown in this cut. So shaped, it could easily be carried about among the people by the clerk, in his left hand ; and, after each kiss bestowed upon it, wiped with a little napkin which he held for that purpose in his right hand. The earliest mention anywhere of such a ritual appliance, is to be found among this country's ecclesiastical enactments, in which it is called "*osculatorium*", "*asser pacis*", "*tabula pacis*".²⁷ Its more common name was



From the original in my possession.

²⁷ *Vita S. Hugonis, Nova Legenda Anglie*, impress. Wynkyn de Worde, fo. clxxxv, b.

“pax-brede”, which at once told its liturgical purpose, and of what material it happened, at first, to be generally made. Afterwards, gold, silver, ivory, jewels, enamel, and the most beautiful workmanship, were bestowed upon it; though, for poor churches, it still continued to be of wood, or, at most, of copper gilt.²⁹ How the pax-brede used to stand on the altar all through mass, is shown by the accompanying wood-cut. As a kind of public penance



The “pax” is standing on the gospel side of the altar, at mass.
Taken from *L'interprétation de la Messe*, sig. H. 2; spoken of before (t. i, 481).

from notorious and hardened sinners, the first thing was to withhold, not only the holy bread, but the “pax” also,

²⁸ Among other sacred things to be found by the parishioners for their church, according to the statutes of Archbishop Walter Gray, for his province of York, A.D. 1250, was “osculatorium.” (Wilkins, *Concil.* i, 698). In like manner the synod of Exeter, 1287, decreed there should be “asser ad pacem” (*ib.* ii, 139), and the council of Merton, A.D. 1305, *tabulas pacis ad osculatorium*, *ib.* 280.

²⁹ Jeffrey Baxter and Johne his wyffe gave ij paxbreds of sylver to the church of Swaffham. (Blomefield's *Norfolk*, vi, 219); and Thomas Rotherham, who died, A.D. 1550, Archbishop of York, bequeathed to the parish church of his birth-

at the parochial mass on Sundays: *Inderdicto eis primo pacis osculo et pane benedicto in ecclesia.*³⁰

That, at one period, the practice was to send round the kiss of peace in every low mass, we learn from many documents. It is noticed in the passage we gave just now about the "introit", from the life of St. Bartholomew; and when St. Thomas of Canterbury, as he was fleeing from his enemies, stopped at a little village, then called Estere, on the Kentish coast, the pax used to be brought him in his hiding-place, which was so close to the chancel of the church, that he could hear mass through a small hole in the wall: *Ubi facto in pariete foramine fuit enim prope ecclesiam, audivit missarum solennia cum plebe id ignorante presbytero etiam sacramenti perceptione perfrunte. Quidam autem clericus hujus rei conscius osculum pacis ad archiepiscopum deferebat.*³¹

Not only the pax-brede itself, but the book of the gospels especially, when bound in gold or silver, used to be employed, at high mass on holydays, for such a ritual purpose. Thus, at Durham cathedral, "when the monkes went to say or singe the high masse, the gospeller did carrye a marvelous faire booke, which had the epistles and gospels in it, and did lay it on the altar, the which booke had on the outside of the coveringe the picture of our Saviour Christ, all of silver, of goldsmith's worke, all parcell gilt, verye fine to behould; which booke did

place "unum paxbred deauratum cum ymagine Christi passi venerat. a Sto. Gregorio, pond. v. un'c. di. Item unum paxbred deauratum, cum uno birall in medio, pond. 9. un'c. quar't. di. Item unum paxbred cum osse Sancti Firmini, pond. x. un'c. et i. quart.—Ed. Hearne, *Liber Niger Scac.* ii, 673.

³⁰ Wilkins, *Concil.* i, 635.

³¹ *Vita S. Thomæ*, auct. Alano, ed. Giles, i, 352.

serve for the pax in the masse".³² Most likely the textus, of which we before spoke (t. i, 306), and now in the British Museum, used to be carried about for the same service.

As soon as he had sent forth the pax, the priest took up from off the paten the host in both his hands, and prayed those sublime prayers which, whilst they differ from, are much more beautiful and warmer than those now in the Roman missal at the same place: Deus Pater fons et origo totius bonitatis qui ductus misericordia unigenitum tuum pro nobis ad infima mundi descendere et carnem sumere voluisti. Then, as he uttered those words: Quam ego indignus hic in manibus meis teneo—which flesh of thine only Son, that I, unworthy man, am here holding in my hands—he bowed to the host; then continuing: Te adoro, Te glorifico, Te tota mentis ac cordis intentione laudo et precor, ut nos famulos tuos non deseras, sed peccata nostra dimittas quatinus tibi soli vivo ac vero Deo puro corde ac casto corpore servire valeamus. Per eundem Christum Dominum nostrum. Amen. To this followed, Domine Jesu Christe, etc., as in the present Roman missal: then, Corporis et sanguinis tui, Domine Jesu Christe, sacramentum quod licet indignus accipio: non sit michi iudicio et condemnationi sed tua prosit pietate corporis mei et animæ saluti. Amen. Before putting the flesh of Christ into his mouth, it was with these words that he hailed it, bending himself lowly down: Ave in æternum sanctissima caro Christi: michi ante omnia et super omnia summa dulcedo. Corpus Domini nostri Jesu Christi sit michi peccatori via et vita. In nomine patris; et Filii; et Spiritus sancti. Amen: making the sign of the

³² *Ancient Monuments, Rites, and Customs within the Monastic Church of Durham*, ed. Surtees Society, p. 7.

cross upon his mouth with that precious body before receiving it. Ere he drank the sacred blood in the chalice, he spoke to it these feelings of his love: Ave in eternum celestis potus michi ante omnia super omnia summa dulcedo. Corpus et sanguis Domini nostri Jesu Christi prosint michi peccatori ad remedium sempiternum in vitam eternam. Amen. In nomine Patris; et Filii; et Spiritus sancti. Amen. After taking the blood, the priest bowed himself down, and made his thanksgiving thus:—Gratias tibi ago, Domine sancte pater omnipotens eterne Deus: qui me refecisti de sacratissimo corpore et sanguine filii tui domini nostri Jesu Christi, et precor ut hoc sacramentum salutis nostre quod sumpsi indignus peccator non veniat michi ad iudicium neque ad condemnationem pro meritis meis, sed ad profectum corporis mei et anime salutem in vitam eternam. Amen.

Next, the priest went to the south corner of the altar, holding the chalice so that the first finger and the thumb of each hand might be within it, and thus washed them, as well as the inside of the chalice, with the wine and water that the acolyte poured over them. This wine and water the priest drank. If, however, he had to offer up another mass that day, this rinsing of his hands and of the chalice the priest either poured down the piscina, or into a small cup, that he might take it along with the last rinsing of his fingers in the chalice:—Qua dicta est sacerdos ad dextrum cornu altaris cum calice inter manus digitis adhuc conjunctis sicut prius: et accedat subdyaconus et effundat in calicem vinum et aquam, et resinceret sacerdos manus suas ne aliquæ reliquæ corporis vel sanguinis remaneant in digitis vel in calice. Cum vero aliquis sacerdos debet bis celebrare in uno die: tunc ad primam missam non debet percipere ablutionem ullam, sed ponere in sacrario vel in vase mundo usque in finem

alterius ; tunc sumatur utraque ablutio. Such is the rubric in most of the printed and hand-written missals. In a Sarum manuale, a MS. of the fifteenth century, belonging to me, it is shorter, thus : Post hæc accedat minister et effundat vinum et aquam in calicem. Et si necesse fuerit ut sacerdos iterum celebret nichil de effusione percipiat sed in sacrario ponat. Post primam infusionem dicit, etc. Every priest might say more than one mass, not only on Christmas day but Easter Sunday, and whenever a burial was to take place in his church. Thus, in the council of Oxford, A.D. 1222, the canon “ne quis celebret bis in die”, says : Districtius inhibentes, ne sacerdos quispiam Missarum solennia celebret bis in die ; excepto die Nativitatis et Resurrectionis Dominicæ, vel in obsequiis defunctorum ; viz., cum corpus alicujus in ecclesia eodem die fuerit tumulandum, et tunc prior Missa de die, posterior vero pro defuncto celebretur.⁸³ That before the council of Oxford, the custom with some priests was to say two masses a day—one mass being for the dead—is clear from the life of Gundulf, consecrated bishop of Rochester, A.D. 1077. Of this prelate, we are told that : Duas denique singulis fere diebus celebrare solitus erat Missas, quas inter oculum vix sudum habebat. Primam quidem de dominica aut de commemoratione B. Mariæ vel B. Andreæ aut alicujus sancti cujus memoriam specialius recolebat, sive pro familiaribus amicis ; secundam pro defunctis.—Cum autem in directum absque cantu usque post evangelium, quod ipse legebat, eadem Missa diceretur, dicto *Dominus vobiscum*, excelsa voce dicebat *Oremus*. Statim subsequebantur pueri, dulcisona modulatione cantantes offerendam *Domine Jesu Christe*, sive *O pie Deus*.⁸⁴

⁸³ Wilkins, *Concil.* i, 586.

After the first washing of his fingers, the priest said "Quod ore sumpsimus", etc.; and then washing them a second time over the chalice in the same place and way, he recited this prayer to himself: *Hec nos communio, Domine, purget a crimine, et celestis remedii faciat esse consortes.* At the end of this prayer came the following rubric in the printed, but not in the older hand-written copies of the Salisbury missal:—*Post perceptionem absolutionum ponat sacerdos calicem super patenam; ut si quid remanserit in calice stillet: et postea inclinando se dicat orationem sequentem—"Adoremus crucis signaculum per quod salutis sumpsimus sacramentum".* The custom, nowhere practised now, of laying the chalice down to drain upon the paten, is well shown in this wood-cut, copied from a very rare and curious old book, full of such illustrations of the mass and its ceremonies. The priest then washed his hands, if not always, at least almost everywhere, in the piscina: for the rubric in a MS. in my possession is thus: *Deinde lavet in sacrario: postea dicat cō et post cō, etc.* That the piscina, or sacrarium, served, among other liturgical purposes, for both the washings of hands at mass, is clear, not only from the foregoing rubric, but also from the words, "*Lavate puras manus*", that are found written either within or above some of them, in some of our old churches.³⁵



L'interprétation de la Messe.

³⁴ *Monachus Roff. de Vita Gundulfi*, ed. Wharton, *Anglia Sacra*, ii, 282.

³⁵ As in Great Cressingham, Norfolk. Blomefield, vi, 101.

Having sipped up any little drop which might have run down upon the paten, or to the rim of the chalice, the priest folded the corporals and put them into the corporas-case, and then said, as now, the communion and post-communions proper to the day; and, at end of the last of these prayers, drew upon his forehead the sign of the cross. After saluting the people with "Dominus vobiscum", with "Ite, missa est", or "Benedicamus Domino", as it might be, he bowed him down at the middle of the altar, and, with hands joined, recited the "Placeat tibi sancta Trinitas obsequium servitutis meæ", etc., at the end of which he raised his head, signed the cross upon himself, with the words "In nomine Patris", etc.; and, having made a low bow to the altar, without either giving his blessing to the people or reading a gospel of any kind, he went back to the vestry, saying, not aloud, but to himself, St. John's "In principio erat verbum", etc.

Though not prescribed, the blessing, after some way or another, of the people by the priest who had just done mass, it is likely, was allowed under the Sarum use. In that of York, the priest gave a blessing to those about him, with the empty chalice and the folded corporals after mass, upon every festival of the double class: ¶ Benedictio generalis cum calice et corporalibus plicatis post missam dicetur omnibus festis duplicibus per annum hoc modo.

Adiutorium nostrum in nomine Domini.

Qui fecit celum et terram.

Sit nomen Domini benedictum.

Ex hoc nunc et usque in seculum.

Benedictio.

Benedicat vos divina maiestas et una deitas; pater et filius ✠ et spiritus sanctus.³⁶

³⁶ *Missale Eboracense*, sig. t. vi, b.

At Evreux, the custom was to bestow this benediction with the chalice only;³⁷ and, in Belgium, the paten served the purpose, as the accompanying illustration shows.



L'interprétation de la Messe.

If not the general, it seems to have been a very common practice with our old English priests to distribute the Eucharist among the people, not at the communion of the mass, but when the holy sacrifice had been done. After the mass said for his good speed and welfare the day he started, was it, as we already noticed (iii, 456), that the pilgrim had given him the housel; and the poet Langland, himself a priest, makes *Do best* thus speak:

(I) dide me to churche
To here holly the masse,
And to be houseled after.³⁸

Instead of the acolyte, the communicant, whenever he was scholar enough, said the "Confiteor" for himself. Thus, of Richard II at his coronation, Walsingham tells us: *Percelebrata Missa usque ad communionem, reductus est rex ad altare, et genu flexo coram archiepiscopo, dixit "Confiteor", quo absoluto, communicatus est, et statim reductus est ad sedem suam;*³⁹ so, too, did Henry VII and his queen at their coronation, as will be observed just now.

After communion, lay folks drank, not of the conse-

³⁷ Martene, *De Antiq. Ecc. Rit.*, lib. i, cap. iv, art. xii, ordo xxviii.

³⁸ *Piers Ploughman*, cd. Wright, ii, 396.

³⁹ Ed. Camden, p. 197.

crated chalice, but unhallowed wine from out another chalice, to help them to swallow with more ease and readiness the Eucharistic particle. Such a rubric was especially followed at the general houselings of the people at Easter, Whitsuntide, and Christmas, and the priest was told to warn his flock, that what they sipped from the chalice was mere wine; for in the Sacrament, though given them under one kind only, they had the blood as well as the flesh of Christ,—Christ whole and entire, true and alive, with all of himself, flesh and blood, in the Sacrament.

This we learn from Archbishop Peckham, who says: *Attendant insuper sacerdotes, quod cum communionem sacram porrigunt simplicibus paschali tempore vel alio, solícite eos instruant sub panis specie simul eis dari corpus et sanguinem Domini, immo Christum integrum, vivum et verum, qui totus est sub specie sacramenti. Doceant etiam eosdem illud quod ipsis eisdem temporibus in calice propinatur, sacramentum non esse, sed vinum purum eis hauriendum, traditum, ut facilius sacrum corpus glutiant, quod perceperunt.*⁴⁰ The purchase of wine for such a purpose is often set down in old church accmpts thus: *In vino empto per annum (1364) pro celebracione et pro comunione parochianorum ad Pascam xvs. jd.*⁴¹ In

⁴⁰ Wilkins, *Concil.* ii, 53. By the council of Exeter, A.D. 1287, it was enacted that in every church there must be, among other things, a little cup of silver or tin for taking to the sick, who should drink out of it the water in which the priest had washed the tips of his fingers after he had given them the viaticum:—*Sit in qualibet ecclesia—ciphus argenteus vel stanneus pro infirmis, ut postquam Eucharistiam assumpserint, loturam digitorum suorum sacerdos sibi præbeat in eodem.* *Ib.* p. 139.

⁴¹ *Priory of Coldingham*, p. xlv, ed. Surtees Society.

the "Device for the coronation of King Henry VII", it is set forth that "the king shall offre (at the high mass, in Westminster Abbey), an obley of bred laid uppon the patent of saynt Edward his chalice, with the which obley after consecrate the king shalbe houselled; also, he shall offre, in a cruet with wyne, which he shall use in the said chalice after he is housilled, and whiles the said quere is so synging (the *Agnus Dei*) the chieff bisshopp that afor bare the gospell boke to the king and the quene, shal bring the pax unto them; and when the king and quene have kissed it, thei shall descend, and, susteyned and accustomed as above, they shall goo to the high aulter, and after the cardinall hath commoned his self, he having betwene his hands the same chalice wheruppon the holy sacrament shalbe laide, shall turne hymself to the king and to the quene, and thei lying prostrate before hym shall saye their *Confiteor*, all the prelates answering *Misereatur*, and the cardinall seying absolucion; that doon, the king and the quene shall somewhat arise kneling, and with great humylite and devocion receyve the sacrament by thands of the said cardinall; ij. of the grettest astate then present holding befor the king and the quene a long towell of silke. This so done, the king and the quene shall stand upp and take wyne of the bove rehersed chalice by thandes of thabbot of Westmynster".⁴² Such a draught is indeed, to this day, given to all clerks after they have received the Eucharist at their ordination; and is also prescribed for the people, every time they communicate, by the Roman missal: *Minister autem dextera manu tenens vas cum vino et aqua, sinistra vero mappulam, aliquanto post sacerdotem eis porrigit purificationem et mappulam ad os abstergen-*

⁴² *Rutland Papers*, ed. Camden Society, pp. 21, 22.

dum. Such a rubric, however, like a few others, is nowhere observed now. The old English

Bridal Mass

had its peculiar ceremonies, especially its blessing, both in the Salisbury and York uses. The sacrament itself of wedlock used always to be gone through at the church door, that so as much of the world as possible should witness it. To afford shelter from bad weather for the priest and those unto whom he had to administer this and other rites of religion, a wide porch was everywhere built before the people's door into church. Hither the king, no less than the beggar-man, brought her whom he was about to make his wife. Thus, of Henry I's marriage with Matilda, one of our old writers tells us:—*Verum cum ipsa conjunctio juxta ritum ecclesiæ fieri firmarique deberet, pater ipse (Anselmus Archiep. Cantuar.) totam regni nobilitatem populumque minorem pro hoc ipso circumfluentem necnon pro foribus ecclesiæ regem et illam circumvallantem, sublimius stans in commune edocuit, etc.*⁴³ and of Edward I's, with Margaret of France: *Archiepiscopus Cantuariensis Robertus celebravit sponsalia inter prædictum regem Edwardum, et Margaretam sororem regis Franciæ in hostio ecclesiæ Christi Cantuariensis versus claustrum—et subsequenter idem archiepiscopus celebravit Missam sponsalium ad altare feretri S. Thomæ Martyris.*⁴⁴ From the porch the priest led the married couple into church and up to the altar steps, where, begging all present to join with him, he prayed over them, and then putting them to kneel on the south side of the chancel he began mass: *Statuantur vir et*

⁴³ *Eadmeri Hist. Novor.*, lib. iii, p. 58.

⁴⁴ *Anglia Sacra*, i, 51.

mulier ante ostium ecclesie sive in faciem ecclesie coram Deo et sacerdote et populo, etc.—Hic intrent in ecclesiam usque ad gradum altaris, et sacerdos in eundo cum suis ministris dicat ps. “Beati omnes”, etc.; tunc prostratis sponso et sponsa ante gradum altaris, roget sacerdos circumstantes orare pro eis, etc. Finitis orationibus et introductis illis in presbiterium scilicet inter chorum et altare⁴⁵ ex parte ecclesie australi, et statuta muliere ad dexteram viri scilicet inter ipsum et altare incipiatur Missa de Trinitate.⁴⁶ At the “Sanctus,” both the bride and bridegroom knelt near the altar’s foot; and then, if neither had been married before, over them a pall, or as it used to be called, the “care-cloth”, was held at its four corners by as many clerics: Post *Sanctus* prosterant se sponsus et sponsa in oratione ad gradum altaris extenso pallio super eos quod teneant quattuor clerici ad quattuor cornua, nisi alter eorum vel ambo prius desponsati fuerint et benedicti: quia tunc non habetur pallium super eos, neque sacramentalis benedictio. Whilst glancing at this ceremony, the far-famed Grossetete, who died A.D. 1253, Bishop of Lincoln, brings to our knowledge a curious fact once bound up along with it: Sicut notissimum, jura etiam civilia natos ante matrimonium per subsequens matrimonium legitimos decernant et hæredes; et ut seniorum relatione didici, consuetudo etiam in hoc regno antiquitus obtenta et approbata, tales legitimos habuit et hæredes: unde in signum legitimationis, nati ante matrimonium consueverunt poni sub pallio super parentes eorum extento in matrimonii solennizatione.⁴⁷

⁴⁵ The liturgical and archæological student should notice how the above rubric so clearly sets forth what we are to understand by the “presbytery” of a large church.

⁴⁶ *Missale Sarum*, Ordo Sponsalium.

The bride, when a maiden, wore her hair flowing down loose upon her shoulders, and nothing but a wreath of jewels, called a "paste",⁴⁸ or flowers, about her head: "Thre ornamentes longe principally to a wyfe: a ryng on her fynger, a broche on her breste, and a garlonde on her hede—the garlond betokenethe gladnesse and the dignitie of the sacrament of wedloke", says Pauper.⁴⁹ At her marriage with King James, of Scotland, our Henry VII's eldest daughter Margaret, "had a varey riche collar of gold, of pyerrery and perles round her neck, and the cronne apon hyr hed, her hayre hangyng. Betwyx the said cronne and the hayres was a varey riche coyfe hangyng down behynde the whole length of the body."⁵⁰ After the "Pater noster", and just before the "Pax", turning himself about towards the married couple, the priest bestowed upon them the nuptial benediction. The care-cloth was then taken away, the bridegroom arose from his knees, went up and got the kiss of peace immediately from the priest, and coming back to his wife, gave it to her by a kiss upon the cheek. The clerk taking the "pax" in the ordinary way with the paxbrede from the celebrant, went and carried it about as usual to the rest of those there: *Post hec vertat se*

⁴⁷ *Opuscula Grosseteste episcopi Lincoln.* Ed. Brown, *Fasciculus Rerum Expend.* ii, 320.

⁴⁸ The blessed Virgin Mary is so figured in all works of mediæval art. Items for making and mending these "pastes" and diadems are found in old churchwardens' accompts; thus:—paid to Alice Lewis, a goldsmith's wife of London, for a serclett to marry maydens in, iijl. A.D. 1540.—*Illustrations, etc.*, p. 11.

Every church was to have, by the decrees of the council of Exeter, A.D. 1287, *velum nuptiale*.—Wilkins, *Concil.* ii, 139.

⁴⁹ Fo. 197, b.

⁵⁰ Leland's *Collectanea*, iv, 293.

sacerdos et dicat *Pax Domini* et *Agnus Dei* more solito. Tunc amoto pallio surgant ab oratione sponsus et sponsa; et accipiat sponsus pacem a sacerdote et ferat sponse, osculans eam et neminem alium nec ipse nec ipsa: sed clericus statim a presbitero pacem accipiens proferat aliis sicut solitum est. After mass, bread and wine or other drink were hallowed by the priest, who tasted of them along with the bride and bridegroom and all their friends present in the church: Post Missam benedicatur panis et vinum vel aliquod bonum potabile in vasculo et gustent in nomine Domini, etc. At princess Margaret's marriage "two prelates helde the cloth upon them duryng the remanent of the masse. That and all the ceremonyes accomplyshed, ther was brought by the lordes bred and wyn in ryche potts and ryche cuppes.⁵¹ So, also, when Queen Mary wedded Philip, in Winchester cathedral, both stayed in the choir "untill mase was don, at which tyme wyne and sopes were hallowed and delivered unto them," etc.⁵²

In the bridal mass, the York varied somewhat from the Sarum use: only two clerics held the care-cloth, and a blessing was bestowed by the priest with the chalice upon the newly-married folks: "Da propitius pacem, etc". Hic sacerdos faciat fractiones Eucharistie more solito et dicat "Per omnia secula seculorum". Postea dimittat fractiones supra patenam, et calice corporalibus cooperto vertat se sacerdos ad sponsum et sponsam et dicat super eos orationes sequentes illis genu flectentibus sub palio super eos extento quod teneant duo clerici in suppelliciis. Propter solemnitatem huius sacramenti dat sacerdos benedictionem cum calice si placet: et deposita casula antequam exeant, dicat sacerdos super eos hanc orationem: Domine

⁵¹ Leland's *Collectanea*, 294.

⁵² *Ib.* 400.

sancte pater omnipotens eterne Deus, etc.⁵³ This blessing, according to the York rite with the chalice, like the blessing with the paten abroad, seems to have been given at the end of mass on high festivals. In the foundation-deed for Carman's Spital, Flixton, Yorkshire, in the reign of Henry VI, it is ordained that: Vicarius ecclesiæ de Folketon—ad quendam capellam, infra hospitale prædictum situatam—singulis annis in festo S. Andrea—Missam hanc ibidem solempniter, cum benedictione calicis celebrare; ac post Missam illam panem et aquam sanctificare, et inter populum Missam illam audientem dividere et spergere hucusque usitati fuissent, etc.⁵⁴

The Mass for the Dead,

or "soul mass", as our fathers called it, had its ritual peculiarities, but they were very few. Neither the *Gloria in excelsis*, nor *Alleluia* was said; after the gradual *Requiem æternam*, etc., followed the tract *Sicut cervus desiderat ad fontes aquarum*, etc., or *De profundis*, etc. There was no sequence of any kind, and therefore no *Dies iræ*, which is not to be found in any part of the Sarum use.⁵⁵ Beautiful, nay, sublime as is that hymn, it

⁵³ *Missale Eboracense, Ordo ad faciendum Sponsalia*, fo. t. v.

⁵⁴ *Mong. Angl.* vii, 614.

⁵⁵ That as far back as St. Osmund's days, there was known in England a sequence beginning with those words "*Dies illa, dies iræ*", we learn from a writer of the twelfth century, the monk of Rochester, who, in the life of Gundulf, one of St. Osmund's brother bishops, says of his prelate:—*Aliquando enim cum in ecclesia illud decantari audiret—Afflicti pro peccatis nostris assidue cum lacrimis expectamus finem nostrum—vel illud, Dies illa, dies iræ, vel aliud simile compunctioni amicum*, etc. (*Anglia Sacra*, ii, 286). The likelihood is, that our present magnificent hymn is but an expansion of a much older sequence.

is comparatively new even to the Roman liturgy; for the true date of its employment at Rome is not earlier than the end of the fifteenth century. When we bear in mind that the very spirit of a prose or sequence is one of gladness, exultation and thanks, as the "Ordo Romanus" tells us: *Jubilatio quam sequentiam vocant*;⁵⁶ and Honorius better still: *Alleluia ideo canimus, quia ad gaudium Anglorum tendimus. Sequentia ideo jubilamus, quia faciem Domini in júbilo videbimus*⁵⁷—and that *Te Deum* is left out of lauds, and *Gloria in excelsis* and *Alleluia* out of mass for the dead, we cannot be surprised that, magnificent as the *Dies iræ* is, it came to be inserted so late into the Roman missal. Some, indeed, have objected to its use; thus, Maldonatus says:—*Colligo curiositate privata aliquorum sacerdotum fuisse additam prosam in Missis quæ pro defunctis dicuntur, ut dicant Dies iræ, dies illa: quod fit extra rationem, et antiquissimos missales libros, qui tantum habent sequentiam in diebus lætis.* And by the Dominicans it was forbidden to be said: *Dominicani in notis quas, A.D. 1576, Salamanticæ, ediderunt in proprii missalis ordinarium, hanc prosam, utpote quæ contra rubricas sit, statuunt non esse canendam.*⁵⁸ The offertory prayer with its rubrics, was after this form:—*Post ablutionem manuum incipiat sacerdos junctis manibus in medio altaris hoc modo. Hostias et preces tibi Domine offerimus. Chorus respondeat: Tu suscipe pro animabus illis quarum hodie memoriam agimus, fac eas Domine de morte transire ad vitam. Et interim dicat sacerdos privatim. In spiritu humilitatis. More solito. Deinde dicat similiter privatim. Orate*

⁵⁶ *Auct. Bib. Pat.*, t. i, p. 3.

⁵⁷ *Gemma Animæ*, lib. i, cap. 95; *ib.*, i, p. 1207.

⁵⁸ *Bona*, ed. Sala, iii, 143.

fratres et sorores pro fidelibus defunctis. Et chorus respondeat cantando: Requiem eternam dona eis, Domine, et lux perpetua luceat eis. Quam olem Abrahe promisisti et semini eius.

The "Agnus Dei" ended, as now, twice with "dona eis requiem", the third time with "requiem sempiternam". Though no rubric in the Sarum missal or in St. Osmund's treatise speaks distinctly on the point, we cannot think that the kiss of peace was given at mass for the dead. An old English writer, Clement Maideston, learned in the Sarum rubrics, says in his valuable little book "*Crede michi*": Sacerdos celebrans pro defunctis, non debet post "Agnus Dei" pacem ab altari accipere, nec a calice, secundum usum Sarum.⁵⁹ Since then, the priest himself did not take the pax by kissing either the altar or the rim of the chalice; as in other masses, he did not give it to others.

The difference between the present Roman and the Salisbury form of the mass, the liturgical reader must have already seen: let us now find out in what the latter varied from the Anglo-Saxon.

The Sarum, like the Anglo-Saxon rite, taught the priest to begin mass with the "confiteor". All through the Anglo-Saxon, as during the earlier times of the Sarum period, no elevation took place immediately after the consecration. As in the Anglo-Saxon, so in the Sarum liturgy, as we shall behold a little further on, the use was for a bishop, whenever he said or sang mass, to give his blessing just before the "Pax". There was no reservation of a fragment of the Eucharist from one mass to another in the Sarum, such as used to be in the Anglo-Saxon ritual. The Anglo-Saxon priest eat the flesh and

⁵⁹ *Bona*, ed. Sala, fo. iiiii, b.

drank the blood of Christ in the sacrifice immediately after the third "Agnus Dei", for none of those three prayers put in the Roman missal, nor any of those others set forth in that of Salisbury to be said between the "Agnus Dei" and the communion, are to be found in our Anglo-Saxon codices: the former of the two missals, bound up together in that very precious codex known as Leofric's missal, at Oxford, gives, at full length, the canon of the mass as it used to be said to our forefathers in the tenth century, and it ends with the "Agnus Dei".⁶⁰ The earliest notice we have of these prayers, is in Theodoric's Life of St. Margaret, Queen of Scotland; and from this Durham monk's words we learn that, when he wrote, A.D. 1093, one of them—Domine Jesu Christe—was said not before, but after the priest's communion: *Senserat illa (Margareta) mortem adesse: moxque orationem, quæ post perceptionem Domini corporis et sanguinis a sacerdote dici solet incepit: Domine, inquires, Jesu Christe, qui ex voluntate Patris, etc. Cum diceret, libera me, liberata vinculis corporis anima, ad veræ libertatis, quem semper dilexerat, auctorem Christum migravit.*⁶¹ The likelihood is that St. Osmund brought this prayer into use in this country; and, after his days, the one following—*Perceptio corporis tui*—got to be added to it, and that both were at first said not, as now before, but after the communion. Very soon they were put to be recited, as a preparation, before the taking of the sacrament, along with those splendid declarations of Catholic belief in transubstantiation in the Sarum missal.

Regarding mass for the dead, or soul-mass, Theodore the sixth, archbishop of Canterbury after St. Austin, says: *Missa pro mortuis in hoc differt à consueta missa, quod*

⁶⁰ *Bona*, ed. Sala, fo. 65.

⁶¹ *AA. SS. Junii*, ii, 335.

sine "Gloria", et "Alleluia", et pacis osculo cælebratur.⁶²

But it was in

THE SERVICE UPON SUNDAYS AND THE GREAT
FESTIVALS, ACCORDING TO SARUM USE,

that, besides its splendours, some other peculiarities of our venerable old ritual, as distinguished from the Roman form, might be witnessed.

Every Sunday, before undern-song or tierce, the priest for that week, and who was about to sing the high mass, went through

The blessing of Holy Water.

To do this, along with him came, unto the steps between the choir and presbytery, a deacon and subdeacon, with the gospel-book; a thurifer with his censer; the two acolytes with their candles; a cross-bearer, with his tall staff, having at top a cross, which, in Lent, the first Sunday excepted, was of wood painted red, and without our Lord's image to it; from Easter till Ascension Thursday, of beril, or of rock-crystal; at other seasons, of gold, silver, or copper gilt. Each one of these ministers was clad in an appareled amice and alb; besides such a vesture, the priest had on a silken cope; the boy who held the salt, and afterwards carried the holy water, wore a surplice, as did the other youth, who bore the book or manual.

When he had hallowed the water and the salt, and had mingled them together,—the ceremonies and prayers for which were the same as among the Anglo-Saxons, and in the present Roman ordinal,—the priest went up to the high altar, and sprinkled it all about. While coming down

⁶² *Liber Penitentialis*, cap. xlv, ed. Thorpe's *Ancient Laws*, ii, 51.

again, he sprinkled his above-named attendants ; and, as soon as he had got back to the steps, all the clergy, the highest first, came, each as he went past, to be sprinkled with holy water by the celebrant, who afterwards sprinkled such lay folks as happened to be standing in the presbytery. This done, he said the versicle, *Ostende nobis*, and the prayer, *Exaudi nos*. If the bishop of the diocess was there, he sprinkled the clergy, who, for this purpose, came up in due order to the episcopal throne ; and, whenever a festival of the higher class fell upon a Sunday, that morning the water was hallowed, not in the choir, but privately, at some side-altar, and not sprinkled till mid-day song, or sext, had been chanted. After this, did they always go round the church with

The Procession,

in which walked, first, the vergers, to make way through the crowd ; then came the boys with the holy water ; the cross-bearer, followed by the two acolytes abreast, the thurifer, the subdeacon, the deacon, the priest ; behind him, the lower canons ; then the upper canons, all in their choir array, and though proceeding two and two, yet so wide asunder as to leave a lane, as it were, between them. Whenever he was present, the bishop, in a silk cope, walked the last of all, wearing his mitre, and leaning upon his pastoral staff. This procession, singing all the while, first went out of the presbytery, through its north door, then turning to the right, walked all round it, and going down the south aisle, as far as the baptismal font, nigh the south porch, thence passed over into the nave, up which it marched till it reached the choir's great or western gates, above which always arose the rood, in the loft over what is now called the screen. There they halted, and, drawn up into a body, made a station, during which was

said aloud, in English, by the celebrant, the bidding-prayer, in which God's blessings were craved for His Church in this land, for the king, the archbishops and bishops, the bishop of the diocess in particular, for the dean : in parish churches, for the parson, for the winning from the Paynim of the holy land, for peace, for the queen and her children, for the souls of the dead,—more especially those who had been, while alive, that church's friends. Whether the bishop was there or not, the celebrant always went at the head of the procession ; and upon Sundays, that were not holy days as well, sprinkled with holy water each altar which he met upon his road. In obedience to a well-known liturgical principle, the procession, at starting from the north presbytery door, turned to the right,—to the region of warmth, light, and brightness,—so that, while coming back, it might follow the sun's seeming path in the heavens. For like reasons, on occasions of woe or sadness, the usage was to walk the wrong way, to turn to the left,—the side of gloom, and cold, and darkness,—to go, not along with, but against, the sun. Thus the monks of Winchester, A.D. 1122,—*Nescientes igitur quid eis agendum esset, crucium pedes invertunt sursum, et capita deorsum ; et processionem nudis pedibus contra solis cursum et morem ecclesiasticum fecerunt ; ut sicut episcopus (Willelmus Wintoniensis) contra decreta canonica victus eis necessaria in ecclesia Deo servientibus abstulit, sic ipsi ecclesiæ contra jus et decreta ecclesiastica deservirent.* (*Annal. Ecc. Winton.* ed. Wharton.)⁶³

On the high feast days, while prime-song was being chanted, six young clerks brought into the middle of the choir, and strewn upon a carpet spread out to receive them, silk copes enough for all the upper canons, who put

⁶³ *Annal. Ecc. Winton.* ed. Wharton, *Anglia Sac.*, i, 298.

them on for the procession. As soon as midday song, or sext, was over, this procession formed, and moved down the middle of the choir, going out by its western or great gates, beneath the rood-loft; then, turning to the right, walked outside the choir, by the processional aisle, and so proceeded on to the cloisters in this order. The vergers went first; then came the youth who had the holy water; after him, three acolytes abreast,⁶⁴ in appareled amices, albs, and tunics, bore as many processional crosses; then two acolytes, with their candles, and vested in amices, albs, and tunics;⁶⁵ two thurifers, in the same garments; the subdeacon in his tunic, the deacon in his dalmatic, each carrying a gospel-book; then followed the priest, in alb and silk cope; and behind, all the choir,—the boys first, then the lower canons, next the upper canons, in silk copes. Thus was formed the procession every high feast, with the exception that on the less solemn ones, instead of three, two crosses only were borne. On Ascension day and Corpus Christi, banners were carried, and two minor canons, arrayed in silk copes, took on their shoulders a shrine with relics. All the way they went they sang a prose befitting the occasion.

Each parish church copied, as near as it might, the rubrics followed at the cathedral; but it is likely that, instead of keeping within, it always, unless hindered by the weather, went beyond its walls, and walked, at least, all round its own burial-ground, if it did not even go further, in its processions on the Sunday and the festival.

One part of the canonical penance to be undergone by every public sinner, was to walk barefoot and bareheaded, and but scantily clothed, in the Sunday's procession of his

⁶⁴ Shewn in the illustrated Sarum *Processionale*, fo. cxxviii b.

⁶⁵ ii tunicis pro ceroferariis.—Gutch, *Collect. Curiosa*, ii, 265.

parish church, and afterwards to stand the high mass out at the foot of the rood-loft. Thus Archbishop Courtney, in Richard II's reign, gave the following order respecting three Lollards,—two men and a woman: *Eorum quilibet proxima die dominica post reditum suum ad propria, ante processionem ecclesiæ collegiatæ beatæ Mariæ novi operis prædicti ipsi Willelmus et Rogerus camisiis et braccis, ipsa vero Alicia sola camisia induti, nudis pedibus et capitibus, dictus Willelmus cum imagine sanctæ Catharinæ, præfati vero Rogerus ac Alicia cum imaginibus crucifixi in dextris; et singuli eorum cum singulis cereis ponderis dimidiæ libræ in sinistris procedent, easdem imagines trina vice, in principio processionis hujusmodi, in medio et in fine, ad laudem crucifixi, et memoriam passionis suæ ipsiusque virginis honorem, genuflectendo, devote osculabuntur, et eandem ecclesiam cum processione sic ingressi, coram imagine crucifixi, dum alta missa inibi decantatur, cum imaginibus et cereis prædictis in eorum manibus stabunt....et die dominica extunc immediate sequenti, in ecclesia eorum parochiali dictæ villæ stabunt, et facient simili modo....Et quia propter nimium frigus aeris et temperiei jam instantis, prædicti pœnitentes si tanto tempore nudi starent, corporaliter lædi possent et gravari, rigorem mansuetudine obtemperare volentes, ut post eorum ingressum in ecclesias memoratas dum fuerint in audiendo missas prædictas, vestibus necessariis indui valeant, ita quod nudi pedes et capita licentiam impertimur.*⁶⁶

The bidding prayer, which, in cathedrals, the celebrant said before the rood, as the procession halted below it, in parish churches, was read after the gospel, out of the pulpit. The holy loaf or bread, too, was hallowed, as we before showed,⁶⁷ in all our parish churches, and afterwards

⁶⁶ Wilkins, *Concil.*, iii, 211.

⁶⁷ *Ib.*, t. i, 135.

cut up into small pieces, and given to the people, who carried it home,—a usage thus glanced at by abbot Benedict, in his work on the miracles of St. Thomas of Canterbury: *Vidimus Baldewinum testificantem se septimanis quinque lecto fuisse affixum, nihil aliud quam aquam se toto illo tempore gustasse, Dominicis duntaxat diebus exceptis, in quibus allatum ab ecclesia, ut moris est, panem benedictum quasi pro communione sumebat.*⁶⁸ One among the ecclesiastical censures of those times, was to forbid the holy bread and the kiss of peace to such as lived in open sin: *Interdicto eis primo pacis osculo et pane benedicto in ecclesia, etc.*⁶⁹

High Mass, according to the Sarum Rite,

was celebrated with a splendour quite unknown in these our days. After the procession, and while the choir was chanting undern-song, or tierce, the priest and his ministers went into the vestry to put on their sacred garments. If the bishop was going to sing the mass, he had never less than three deacons and three subdeacons, except upon Good Friday, when he had but one each of those ministers. On Whit Sunday and Maundy Thursday, he had seven deacons and seven subdeacons; upon all other high festivals, he had five of each. For the Sundays during Advent, both deacons and subdeacons wore chasubles like the bishop's or the priest's, but never showed the hands from beneath those vestments, as did the celebrant: hence, as soon as their ministry needed the free use of their arms, their chasubles were either taken off, or rolled up over the shoulder. Besides these ministers at the altar, there were always two, sometimes four, rulers of the choir, in albs

⁶⁸ *De Vita et Mirac. S. Thomæ Cantuar.*, ed. Giles, 199.

⁶⁹ *Constit. S. Edmundi*, Wilkins, *Concil.* i, 635.

and silk copes, with their beautiful and ponderous silver staves in their hands.⁷⁰ As soon as they had begun singing the *Gloria Patri* at the end of the "introit", the celebrant, with his long array of attendants, came forth from the vestry, and, on reaching the foot of the altar, knelt down in adoration of the Holy Eucharist, hanging in its golden cup, shrouded beneath a little tent-like veil, just over their heads. Arising from the ground, the celebrant went through the *Confiteor*; and, having said the absolution after it, he kissed the deacon, then the subdeacon, which he always did, except at mass for the dead, and during the last three days of Holy Week. In the mean while the acolytes put down their candlesticks and burning tapers upon the altar-steps.

The celebrant, attended by the deacon and subdeacon, or, as they were sometimes called, the "gospeller" and "epistoler", now went up to the altar, and, having made his reverence, fumed it all about with incense, and was afterwards himself censured by the deacon. He then kissed the book of the gospels, which the subdeacon had, for that purpose, laid wide open on the middle of the altar. Going with the deacon and subdeacon to the right, or south end of the altar, he read the introit, or "office", which the choir had just sung; and then retracing his steps to the middle of the altar, he heard intoned for him the chant in which he had to give out, which he did, the *Gloria in excelsis*. If the celebrant was a bishop, the precentor—if only a priest, the rulers of the choir—came to the foot of the altar to announce, by singing those words themselves, the tone in which he was afterwards to chant them;

⁷⁰ Among the plate of Cardinal Wolsey was "oone rector cory staffe, of silver and gilt, poiss. ccxxij oz."—Gutch, *Collect. Curiosa*, t. ii, 322.

having done which, he went to finish saying the rest of that hymn at the south end of the altar. Then he and his ministers walked down to the *sedilia*, and sat there till the choir had done singing it. When the *Kyrie*, with its proses, happened to be sung, they went thither, and rested until the chanting was over. If the bishop pontificated, he sat, not in one of the *sedilia*, but in his episcopal seat or throne, and stayed there till the more solemn part of the service. Gervase, the monk of Canterbury, tells us that, in his time, the archbishop, on all great festivals, used to sit upon his primatial chair, which stood full east of the high altar, and arose eight steps above the pavement: *Supra prædictum murum in circinatione illa retro altare et ex opposito ejus, cathedra erat patriarchatus ex uno lapide facta, in qua sedere solebant archiepiscopi de more ecclesiæ in festis præcipuis inter missarum solennia usque ad sacramenti consecrationem, tunc enim ad altare Christi per gradus octo descendebant.*⁷¹ St. Thomas of Canterbury used—and the practice was a very old one—to read to himself out of a prayer-book the while he was thus sitting down, that he might keep his thoughts from wandering, as we learn from one of the many lives of that great and holy man: *Dum ministri cantabant, ipse libellum orationum in manu consueverat tenere, ne fieret sine devotione cor orantis tanquam terra sine aqua.*⁷²

These *sedilia* were sometimes called, even in smaller churches, the “*presbytery*”; and, in large churches, the whole of the space in that part of the chancel where they stood, was hence known by that same name. On festivals, all the wall behind and about them used to be hung with tapestry; each niche had its own cushion, and all the

⁷¹ Twysden, ii, 1294.

⁷² *Anecdota*, etc., p. 228, ed. Giles, for the Caxton Society.

ground on which the feet of the priest, deacon, and sub-deacon, rested as they sat there, was spread with carpeting. Thus, in the collegiate church of Cobham, Kent, there were: *Pannus lineus pictus diversis ymaginibus pro presbyterio, cum iij. pulvinaribus de blodio velvett, et ij. de nigro panno aureo....Item iii. pulvinaria stragulat. pro cotidianis pertin. presbyterio.*⁷³

After the introit, there was a little procession, of a kind quite unknown at this present time. Both of the acolytes went into the vestry, and soon came out again, bearing along with them,—one, the obley, or bread, for the Eucharist, within a silver-covered dish, and two cruets, with the wine and water,—the other, a basin, with water and a hand-towel. These things they carried, in a slow solemn manner, to the sacrarium⁷⁴ or piscina, and left the bread and wine there, upon a little shelf,—often, to this day, found within such hollows, between the sedilia and the east end of the south chancel wall. The dishes set apart for holding the bread are particularly specified in some lists of old church-plate. Thus, at York minster, there were: *Una pixis argentea cum scriptura circa eandem Eligie de optimis, pro pane portandum diebus ferialibus, ponderis decem unciarum et dimid. Item una pixis argentea deaurata cum rotundo nodo pro pane portando ad summum altare in festis duplicatis, ponderans unam libram.*⁷⁵ Having done this, the two acolytes uplifted their candlesticks, and went and met, at the presbytery door, a third acolyte,

⁷³ Thorpe's *Regist. Roffense*, p. 240.

⁷⁴ Abbot Benet, in his *Life and Miracles of St. Thomas of Canterbury*, speaks of this part of the altar's architectural adjuncts thus: *Quod in ampullæ fundo pulveri admixtum invenit in sacrarium altaris projecit.—Benedictus de Vita S. Thomæ, etc.*, ed. Giles, p. 65.

⁷⁵ *Mon. Angl.*, viii. 1205.

who, with his hands muffled in the folds of a silken mantle that hung from about his shoulders, bore the chalice, upon which lay an offertory veil, or scarf, for holding the paten at mass, and a pair of corporals in a corporas case. With the two burning tapers carried before him, this acolyte solemnly walked unto the sacrarium,—that is, piscina,—where he left the chalice, but carried the corporals up to the altar, kissing, before he left, the holy table. In the mean time, the other two acolytes went and set down their candles upon the altar-steps again. For ordinary Sundays, and holy days of the second order, all these three acolytes were vested in amices and albs; for the high festivals, over those garments they wore each a tunicle of rich embroidered silk, corresponding in colour to the day.

From the pulpit on the south side of the choir was it that in St. Osmund's days the subdeacon chanted the epistle: when the old ambones fell into disuse this was done, in small churches, much nigher the altar, close to the sedilia, where the book with the epistles was rested upon a lectern, which folded, and so light that it could be easily carried about: over it was always cast a pall or covering of some rich stuff, or cloth shot with gold, and answering in colour to the vestments.⁷⁶ Having ended the epistle the subdeacon went⁷⁷ to the sacrarium, where the acolytes

⁷⁶ j pannus rubeus aureus pro lectrino cum ij blodiis pentin. eidem. Thorpe's *Regist. Roffense*, p. 240.

⁷⁷ In St. Osmund's time, the usage, at least at Canterbury cathedral, was for the subdeacon to go, if a bishop was the celebrant, and kiss his feet. In telling a dream that he had, as he lay ill in bed, one of Lanfranc's chaplains says: Videbam in visione B. Dunstanum, solennes in ecclesia Salvatoris missas agentem, meque illi in ministerio subdiaconatus servientem. Cumque perfecta fuisset a me epistola, ad pedes illius ex more deosculandos accessi, benedictionem petii, et ita cum ejus bene-

awaited him, and held the basin and towel as he washed his hands before he took the obley or bread out of its little silver box or dish and put it upon the paten; and poured first the wine, then a very few drops of water into the chalice.

To sing the *Alleluia* after the gradual, two upper canons, arrayed in silken copes, were led by the rulers of the choir into the southern ambo; and two young clerks went into the north ambo, and over the eagle, upon which the evangelarium or book with the different portions of the gospels for the year was to lie open, cast a splendid pall or hanging. At the *Alleluia*, and just before the choir began to sing the "prose" or sequence, the deacon, having washed his hands, went up and set out the corporals upon the altar and afterwards fumed it all about with incense; then taking up the textus or book of all the four gospels which had been lying there from the beginning of mass, he bent himself before the celebrant and got his blessing. Accompanied by a certain number of attendants did he go thence down the middle of the choir to the pulpit:⁷⁸ the two acolytes, with their lighted tapers, headed this procession; after them followed the thurifer; next the subdeacon, carrying the book with the gospels for the year, and out of which the deacon was about to chant the gospel for that day; last of all came the deacon himself, reverently bearing the textus or gospel-book athwart his breast and leant upon his left arm. Every one arose to the procession as it came forwards. When they had reached the pulpit, the subdeacon put the book, with the gospels open at the gospel for that day, upon the

dictione recedens, convalui.—*Vita S. Dunstani, AA. SS. Maji*, iv, 381.

⁷⁸ Of the pulpit, as it was called, we shall speak further on.

eagle; and took from the deacon the textus or gospel-book. This textus the subdeacon held in both his hands, and leaning upright upon his breast. When the *Gloria tibi Domine* was being sung, each one signed himself with the cross, bowing the while towards the altar, and then turned about to the pulpit to hear the gospel. All the time the deacon was going through it, the subdeacon, with the textus, stood at his left side; when the deacon had finished chanting, the subdeacon went round to his right, and stretched out to him the textus or gospel-book to be kissed. This procession then went back in the same array, but the subdeacon, and not as before the deacon, bore the textus, which he did in a way different from the deacon's, carrying it, as he did in the pulpit, not across, but straightwise upon his breast. At a later period the custom was to have permanently set up on the north side of the presbytery or chancel, a large tall beautifully-wrought lectern, made of brass, with the book-desk itself shaped like an eagle spreading out its wings. Such an one stood once in Durham cathedral, "with a gilt pellican on the height of it finely gilded, pullinge hir bloud out hir breast to hir young ones, and winges spread abroad. It was thought to bee the goodlyest letteron of brasse that was in all this countrysc."⁷⁹ Moveable, though much smaller lecterns, were fashioned after somewhat the same manner, as can be seen in our etching, vol. i, p. 500. In Chipping Warden Church they contrived, for the singing of the gospel at high mass, a curious stone lectern, still there: it stands out of the wall on the north side of the chancel, and rests upon a bracket of a man's head crowned; on the topmost part runs a sunken moulding purfled with flowers.

Not until the celebrant had intoned the *Credo* was he

⁷⁹ *Ancient Monuments, etc., of Durham*, p. 11.

censed by the deacon, and had brought to him by the subdeacon the textus to be kissed.⁸⁰ The liturgical student should note how two distinct codices were here employed ; one, with the whole of the four gospels all at full length, and called the "textus"; the other, with merely those parts or "gospels" read at some time or another through the year at mass. The book of the gospels, or textus, had, in general, a binding of solid gold, studded with gems, and especially pearls, and was used for being kissed ; the other, the gospel-book, which served for reading out of, was often as richly adorned. Followed by the subdeacon with the book of the gospels, the thurifer went down into the choir and there censed the canons, each of whom kissed that textus which the subdeacon, immediately after the incensing, held up to his lips for the purpose. The creed was sung by all the choir together, in signification of one unbroken belief throughout God's true church.

In parochial service, after the gospel, the bidding prayer was said, and the sermon preached. As soon as the *Credo* was done, the offering, if the day happened to be one of those upon which it had to be given, was made by all the people, each of whom walked up to the foot of the altar to leave their gift, or, as it used to be called, "the mass-penny", in the basin held by a clerk, or upon the celebrant's own hand, covered with the broad end of his stole.

After the *Credo*, from the third acolyte, who stood at the sacrarium, the paten with the obley on it first, then the chalice with the wine and a few drops of water, went up through the subdeacon's and deacon's into the cele-

⁸⁰ Honorius of Autun, A.D. 1130, says of this rite : *Liber Evangelii infra Credo in unum osculatur, quia pax per Christum reddita declaratur.*—*Gemma Animæ*, lib. i, cap. 119.

brant's hands, which the deacon kissed both times. When the obley and the chalice had been duly placed upon the corporal, they were fumed in proper form with incense by the priest, who afterwards washed his hands with the help of the subdeacon and other ministers, while the deacon was censuring the north end of the altar, the shrine, and what relics lay around the presbytery. The deacon then put himself on his own or middle step, behind the priest, who faced the centre of the altar, the subdeacon, in like manner, on the lowest of those three steps leading up to the holy table. From this ritual observance of position, the middle step soon came to be known as the deacon's; the third, or bottom one, as the subdeacon's step; and the sedilia were, not unoften, accordingly so arranged that the first, the priest's, was the highest seat; the second, the deacon's, higher than the last, the subdeacon's. Whenever the celebrant had to turn about and salute the people, the deacon and subdeacon likewise turned themselves along with him; but to the latter of these ministers particularly belonged the duty of watching that the priest's chasuble was no hindrance to the outstretching of his hands whenever he had to upraise them.⁸¹ If the bishop pontificated, his seven deacons all stood in a line upon the deacon's step, and the seven subdeacons, in like manner, on the subdeacon's. The principal deacon, and subdeacon, each occupied the middle place of his respective row. Both grades followed the movements of its own chief; but to the head subdeacon was it reserved to minister unto the bishop and settle the folds of his wide majestic chasuble about his arms as that prelate turned himself round to salute the people.

When the celebrant began the *Per omnia sæcula* before

⁸¹ Part III, p. 59.

the preface, the deacon took from off the altar the paten and offertory-cloth, and handed them to the subdeacon: he wrapped up the paten in that thin silken towel, and gave it, so shrouded, to the third acolyte, who held it up before his face till the *Pater Noster*, standing the while behind the subdeacon. This offertory-cloth was not as now cast about the shoulders of the "patener", for so he was called, but folded round the paten itself, with both its ends falling loose upon the bearer's wrists, as may be seen in the frontispiece to this volume. At the same part of the mass was it, that, for many years after St. Osmund's time, the deacon used to take into his hands the liturgical fan, and with it keep away the flies from the host after consecration. Here too both the acolytes left the burning tapers to stand upon the ground nigh the altar, and retired themselves into the choir, till just before the "pax" was given, when they went and waited on the deacon, as he washed his hands, in the same way as in the Anglo-Saxon ritual. Immediately, also, before the "pax", the bishop, if he it was who celebrated, bestowed his benediction after a very solemn manner. Having had brought to him, by its bearer, the pastoral staff, and holding it with its crook towards himself, the deacon cried out in a loud voice, "bow yourselves down for the blessing". The bishop turned about, and taking in his left hand this staff, so that its crook might point outwards to the people, he read the blessing-prayers for that day, made with his right hand the sign of the cross over his flock there present, and so gave his episcopal benediction after the self-same way that his forerunners, the Anglo-Saxon bishops, bestowed it in their times. What the precise words were for each Sunday and festival, may be seen in the Benedictional, sent forth, after revision, by the Archbishop of Canterbury, John Peckham,⁸² A.D. 1279-1292. By such a bless-

ing was granted to the worthy receiver an indulgence, or pardon, of forty days. Reginald of Durham, speaking⁸² of a high mass sung by the bishop in that cathedral one Whit Sunday, says:—*Siquidem et ibi pontificale benedictionis absolutio, et quadragenaria dierum pœnitentiæ indulta remissio, etc.* If the Archbishop happened to be at church, he gave his blessing as well as the celebrating prelate, but at the end of mass: thus of the opening of the synod held in London, A.D. 1309, we read:—*episcopus Norwicensis, astante archiepiscopo in sede pontificale London. episcopi, episcopis vero et aliis prælatis juxta magnum altare commorantibus in ecclesia S. Pauli, missam de Spiritu Sancto solenniter celebravit ad magnum altare. In fine vero missæ, ante Agnus Dei, prædictus episcopus Norwyc. de præcepto et licentia speciali Cantuar. archiepiscopi solennem benedictionem super populum fecit. Expleta missa archiepiscopus benedictionem populo dedit.*⁸⁴ This rite of giving the pontifical blessing just before the *Agnus Dei* lasted in England as long as the use of Sarum was followed; and is thus noticed in the “Device for the coronation of Henry VII”:—The masse this wise to be said unto the tyme the cardinall have song thise words, *Per omnia secula seculorum*, next afore *Agnus*; which songen, the cardynall, pontifically arraied, shall turne hym to the kyng and to the peple, blessing them, with thise orisons, *Omnipotens Deus carismatum*; that endid, and the quere ansveryng *Amen, Agnus Dei* shal be songen, etc.—*Rutland Papers*, p. 22.

To have the kiss of peace from the celebrant, the deacon and subdeacon went up and stood both of them at his

⁸² *Exeter Pontifical*, pp. 152-208.

⁸³ *De Adm. S. Cuthberhti Virt.*, p. 202.

⁸⁴ Wilkins, *Concil.*, ii, 312.

right hand, the deacon next the priest, and the subdeacon next the deacon. Having got this so-called kiss, the deacon gave it first to the subdeacon, and then going down to the further end of the presbytery, took it unto the two chief rulers of the choir who were waiting there. They, in their turn, carried each to his own side of the stalls. In the meanwhile, the subdeacon brought the pax-brede to the celebrant, who bestowed upon it the kiss that was afterwards to be taken to the people; at high mass, at which our kings were crowned:—the chieff bisshopp, that afor bare the gospell boke to the king and the quene, shal bring the pax unto them, and when the king and quene have kissed it, etc.⁸⁵ Among the clergy a kind of half embrace no doubt was, as it yet is, the method for expressing the conveyance of this kiss of peace; but among the people, the pax-brede of which we have just now spoken, was carried about and really kissed by each individual.

After the priest had received the holy communion, and washed his hands, the deacon folded up the two corporals, and put them into their case,⁸⁶ which he laid, together with the offertory-cloth and paten, upon the chalice. This sacred vessel he gave into the hands of the third acolyte, or patener, who, with a solemnity like that in which he had brought it out of the vestry, carried it back thither. After the *Ite, missa est*, all went away in the same order they had followed while coming to the altar, and thus ended the high mass.

⁸⁵ *Rutland Papers*, p. 22.

⁸⁶ In the Royal Chapel there was "a corporace case of golde, garnysed with ij course saphures, twoo course balaces, and x. course perles, weyinge clxix oz. di.—*Ancient Kalendars and Inventories*, etc., ed. Palgrave, ii, 275.

In his comparison of the two forms of liturgy, the reader will have found that the difference between the Anglo-Saxon and the Salisbury ritual for the celebration of mass, was very small. As, however, in both uses, there were some few things which are no longer to be seen in any part of Latin Christendom, it may not be amiss to say here a word or two upon them. Of these

The Fan

is not the least curious. That such a liturgical appliance was employed among the Anglo-Saxons, there can be but little doubt, since, in their times, its use was general throughout the rest of western Europe, at the holy sacrifice. In summer-time, one part of the deacon's office, at high mass, was to carry in his hand a fan, and with it drive away any flies that might come to hover about the holy sacrifice, or teased, by their creeping upon, the person of the celebrant.

In the oriental liturgies, the use of the fan may not only be traced down to the earliest antiquity, but be still witnessed, as it is yet kept up in all of them. At his ordination the Greek deacon has given him, to this day, the ἅγιον ριπίδιον, or holy fan,⁸⁷ which is made in the likeness of a cherub's winged face, as may be seen from our wood-cut. The form of fan, with a hoop of little bells, is employed by the Maronites and other orientals, and is generally wrought of silver or brass. The third is the head of one of those two fans, composed of ostrich and peacock feathers, and carried upon long staves on each side the pope whenever he goes in state, borne scated on a throne aloft on men's shoulders, to and from the altar on high festivals.

⁸⁷ Morin., *De Ordinationibus*, pp. 69, 217.

Among the sacred ornaments found belonging to the church of St. Riquier-en-Ponthieu, A.D. 813, occurs



“flabellum argenteum j”;⁸⁸ and in the chapel of Everard, a nobleman, who began the monastery of Cisoien, near Lisle, A.D. 937, was there also a silver fan.⁸⁹ When Martene wrote his valuable *Voyage Littéraire*, A.D. 1777, the church of Tournus could show an old fan: it had an ivory handle some two feet long and beautifully carved, and upon the two sides of the head were graven several saints’ figures, and all about ran the following among other verses:—

Virgo parens Christi voto celebraris eodem.
Hic coleris pariter, tu Philiberte sacer.

⁸⁸ *Chron. Centul.*, ed. D’Achery, *Spicil.*, ii, 310.

⁸⁹ T. ii, p. 123, of this work.

Sunt duo quæ modicum confert æstate flabellum,
 Infestas abicit muscas et mitigat æstum.
 Hoc decus eximium, pulchro moderamine gestum
 Concedet in sacro semper adesse loco :

upon one of the knobs in the handle was this line :—

Johel me sanctæ fecit in honore Mariæ.

At a Dominican convent in the diocese of Toulouse, Martene saw just such another liturgical fan.⁹⁰

The ritual purposes of this sacred appliance are often set forth either directly by the rubrics followed during those times, or glanced at indirectly by writers who make a symbolic reference to it. Thus, in the Cluniac customs, A.D. 1110, it was laid down that—*unus autem ministrorum stans cum flabello prope sacerdotem, ex quo muscarum infestatio exurgere incipit donec finiatur, eas arcere a sacrificio et ab altari seu ab ipso sacerdote non negligit.*⁹¹ In getting ready what was wanted for high mass, the clerks of the pope's chapel were warned by the "Ordo Romanus", drawn up, as it would seem, by cardinal Gaetano, c. A.D. 1298, not to forget this fan :—*Deferant quoque æstivo tempore flabella ad abigendum muscas a ministerio;*⁹² and the deacon's office was—*stans juxta pontificem, et flabellum tenens abigat ab eo muscas,*⁹³ which service was sometimes done by a lower clerk—*juxta ipsum diaconum stare potest in parte dextra is qui mitram servat ; et, si tempus requirit, teneat flabellum—*

⁹⁰ *Voy. Litt.*, i, 231, 232.

⁹¹ D'Achery, *Spicil.*, i, 677.

⁹² Ed. Mabillon, *Mus. Italic.* ii, 289.

⁹³ *Ib.*, 297. Gori observed (*Thes. Diptych.*, iii, 164), that among those sacred instruments figured on the spandrels of the arches in the nave of St. Sabina's church, at Rome, the fan is to be seen.

ad abigendum muscas.⁹⁴ Along with his gift to the Archbishop of Canterbury, of one of these fans, the Bishop of Le Mans, Hildebert, sent a letter, in which, speaking of its symbolism, he says:—*Flabellum tibi misi congruum scilicet propulsandis muscis instrumentum... Dum igitur, destinato tibi flabello descendentes super sacrificia muscas abegeris, a sacrificantis mente supervenientium incursus tentationum.*⁹⁵ Our own Herbert de Bosham, in the same bent of thought, makes a reference to the emblematic fan: *Et ibi præsertim, ubi sacerdotii exhibent (sacerdotes Christi) officium et sacrificii peragunt ritum. Ea hora potissimum quotidie vagas has et vanas fluxas et fluidas, fluentes et refluents cogitationes immit-tens quæ tanquam muscæ tabidæ in tam suave olenti sacri-ficio totum perdant mox tantæ suavitatis odorem; hora præsertim sacrificii glomoratim irruentes, nisi confestim per sacrificii ostiariam fidam circumspectam videlicet devo-tionem, et promptam Spiritus Sancti flabello repellantur.*⁹⁶

Our John Garland, of whom we have spoken before (i, 368), in his chapter, “*De ornatis ecclesiæ*”, says: *Nec careat ecclesia acerra et flabello, etc.*; and, in fact, none of our churches, nor even our chantries, were ever, at one period, wanting in such an instrument, for we find it always set down among those articles which belonged, in the thirteenth century, and even later, to the altars in small places, not to speak of our great cathedrals. The inventory taken, A.D. 1222, of the ornaments at Salisbury, enumerates the “*flabellum unum argenteum*”, besides the “*duo flabella de fusto et pergameno*”; and, for the service at the smaller altars, there seems to have been provided a

⁹⁴ Mabillon, *Mus. Ital.*, 303. ⁹⁵ Opp. Hildeberti, p. 4.

⁹⁶ Opp. ed. Giles, i, 51. Durand makes the same remark, *Rationale*, etc., lib. iv, cap. xxxv, p. 153.

fan. Thus St. Peter's altar, in the same church, had, among its other particular appurtenances, "flabellum unum"; so had that of All Hallows.⁹⁷ The fan in St. Faith's, in the undercroft, or "croudes", of St. Paul's cathedral, London, was made of peacock's feathers, "unum muscatorium de pennis pavonum."⁹⁸ York cathedral's inventory mentions "unum manubrium flabelli argenteum deauratum ex ejusdem (magistri Johannis Newton) thesaurarii, cum ymagine episcopi in fine enamelyd, ponderis quinque unciarum";⁹⁹ and Hamo, Bishop of Rochester, gave to his church, A.D. 1346, "unum flabellum de serico cum virga eburnea."¹ The shape of this liturgical, and how the deacon held it at mass, are well seen in those three instances from illuminated manuscripts, which form the subject of our frontispiece to this volume.

More interesting still is the way in which

*The Eucharist used to be kept hanging up over the
High Altar,*

in every church throughout this land, from the earliest times to the very latest hour of Henry VIII's sad reign. If we had nothing more than the instructions given for the first acts of worship to be made on going into church, we should see that the custom was to have, even in small chapels, the Blessed Sacrament hanging up. Thus, in his "Rule for Nuns", written about the middle of the thirteenth century, by Simon de Ghent, afterwards bishop of Salisbury, he tells them, in the English of the time, but the spelling of which we have somewhat changed:—

⁹⁷ See Part III, pp. 100, 105, 108, further on in this volume.

⁹⁸ Dugdale's *Hist. of St. Paul's*, p. 336.

⁹⁹ *Mon. Angl.*, viii, 1205.

¹ Thorpe's *Regist. Roffense*, p. 554.

"Sprinkleth you with holywater, that ye shoulen ever have with you, and thinketh o Godes flesh and on his blod, that is over the high altar (heie weovede), and falleth eachone theretoward with this greeting : Ave, principium nostræ creationis. Ave, precium nostræ redemptionis. Ave, viaticum nostræ peregrinationis. Ave, premium nostræ exprecationis. Tu esto nostrum gaudium, etc."²

Of such a ritual practice, and of the golden doves employed for it, in other parts of Christendom, both east and west, we have already spoken in another work.

In the history of our own country and our kings, may we find illustrations as curious as they are interesting, of this liturgical usage, as it was observed here after the fall of Anglo-Saxon rule. While Stephen was hearing mass, one Candlemas day, at Lincoln, the chain by which the Eucharist hung above the altar, snapped in two, and the pix fell down: Cum autem de more cereum rege dignum Deo offerens (rex Stephanus) manibus Alexandri imponeret episcopi, confractus est. Hoc fuit regi signum contritionis. Cecidit etiam super altare pixis cui corpus Domini inerat, abrupto vinculo præsentē episcopo.³ Henry II's eldest son, when warring against his own sire, broke into a monastery, and had the wickedness to steal the very golden dove for the Eucharist, which his father had given to that church: Interim rex puer de cœnobio Grandimontensi thesaurum violenter accepit, et quod auditu horrendum est, non pepercit columbæ aureæ in qua Dominicum corpus habebatur, quam pater ejus dederat olim.⁴ Though abroad, the vessel for holding the pix, with the adorable Eucharist, was fashioned like a dove, here, in England, it

² Cotton, *Nero*, A. xiv, fo. 4.

³ *Roger Hoveden*, ed. Savile, fo. 278.

⁴ *A.A. SS. Junii*, v, 571.

seems to have oftener been a cup, which was either of gold, silver, ivory, or of copper gilt, and enamelled;⁵ and around it hung a narrow corona, or hoop, often of silver or gold, and gemmed with precious stones. In his lives of the abbots of St. Alban's, Matthew Paris tells that one of them, Robert, who died A.D. 1166,—Eucharistiam, vase pretioso et corona argentea collocavit;⁶ and how another, Simon,—Fecit per manum ejusdem Baldwini (aurifabri) unum vasculum speciali admonitione dignum, ex auro obrizo et fulvo, adaptatis et decenter collocatis in ipso, gemmis impretiabilibus diversi generis. In quo etiam materiam superabat opus, ad reponendam Eucharistiam, super majus altare martyris suspendendum. Quod cum regi Henrico secundo innotuit, unam cuppam nobilissimam ac pretiosissimam, in qua reponeretur et ipsa theca immediate continens corpus Christi, ecclesiæ Sancti Albani gratanter ac devote transmisit.⁷ A like gift was made to Peterborough by one of its abbots, Godfrey de Croyland, c. A.D. 1299: Dedit etiam magno altari unam coupam de argento et deauratam, cum tribus argenteis cathenis et circulo argenteo et deaurato, et intro capsulam argenteam et deauratam pro corpore Christi reponendo.⁸ Salisbury, however, had its silver dove for the Eucharist: Corona una argentea cum cathenis iij argent. cum columba argent. ad Eucharistiam.⁹ As the reader may have noticed, there generally were two vessels: the smaller one, or the *pix*, that held the particles of the blessed Eucharist; the larger cup, or dove, within which the other was shut up.

Afterwards, as it would seem, rich silken stuffs got to be cast about the chains of the corona, and thus formed what used to be called the canopy of the *pix*. That con-

⁵ Wilkins, *Concil.*, i, 666.

⁶ *Ib.*, p. 58.

⁷ *Ib.*, p. 60.

⁸ Sparke; p. 170.

⁹ Part III, p. 101.

like tabernacle, hanging just over the altar, may be seen in one of the Peterborough seals,¹⁰ and in the frontispiece to our second volume, but is still better shewn in this wood-cut, taken though it be from a very late example.



St. Martin saying Mass. (Taken from the tapestry of Montpezat.)

Of this canopy, mention is often made in our old documents. In some of our small country churches, the custom once was to keep, as the Greeks still do, the blessed Sacrament in a little flat purse, or pocket. At the visitation, A.D. 1220, of the church of Hull, in the diocese of Salisbury, William, the dean of that cathedral, reported thus: Non est ibi pixis continens Eucharistiam, sed deponitur Eucharistia in quadam bursa serica.¹¹ To forbid such a practice was it, no doubt, that Archbishop John Peckham sent forth, A.D. 1280, this constitution: De Eucharistia

¹⁰ *Mon. Angl.*, plate v, of seals, fig. 1.

¹¹ MS. penes Decanum et Capitulum Sarum.

custodienda.—Dignissimum Eucharistiæ sacramentum præcipimus de cætero taliter custodiri, ut videlicet in bursa vel loculo propter comminutionis periculum nullatenus collocetur, sed in pixide pulcherrima intrinsecus lino candidissimo adornata, in qua ipsum corpus Domini repositum in aliquo cooperticulo de serico, purpura, vel lino purissimo operiri præcipimus, ita quod sine comminutionis periculo possit inde faciliter extrahi et apponi.¹² A year afterwards, the same archbishop decreed: Ut in qualibet ecclesia parochiali fiat tabernaculum cum clausura decens et honestum, secundum curæ magnitudinem et ecclesiæ facultates, in quo ipsum corpus Domini in pyxide pulcherrima et lineis tegumentis—collocetur.¹³ How the whole of such a sacred appliance was made, may be well seen in the following description of the splendid one which belonged, A.D. 1385, to St. George's chapel, Windsor: Una pixis nobilis eburnea, garnita cum laminibus argenteis deauratis, cum pede pleno leopardis et lapidibus pretiosis; habens coopertorium argenteum deauratum cum bordura de saphyris, in cujus summitate stat figura crucifixi cum Maria et Johanne, garnita cum perlis; cum tribus cathenis in pomello argenteo deaurato; et una longa cathena argentea, per quam dependet, et extat longitudinis trium virgarum.¹⁴ Besides this, the royal chapel had: Una pixis de cupro pro corpore Christi imponendo cum cathena de eadem secta cum duabus canapis, viz. majore et minore.¹⁵ Those silken hoods thrown upon the chains of the corona, or hoop, so as to form the tabernacle of which Archbishop Peckham speaks, and that was afterwards called the canopy, used, it seems, to be changed, according to the season. This is shown, not only from the mention last

¹² Wilkins, *Concil.*, ii, 48.

¹⁴ *Mon. Angl.*, viii, 1365.

¹³ *Ib.*

¹⁵ *Ib.*

made of two canopies, but in the notice of the same ornaments for the collegiate church at Cobham, Kent: Item ij. panni seric. palleat. pro canopeo, cum ij. pannis nebulatis pertin. eidem.¹⁶ But over the cup itself was cast the Sacrament cloth, or picce of thin, cloud-like muslin,—pannus nebulatus,—as this wood-cut, from an illumination in the manuscript life of St. Edmund, martyr, lets us see. This sacrament-cloth used to be wrought with beautiful needlework, as we learn from the *Ancient Monuments, Rites, and Customs of the Church of Durham*: for “within the said quire, over the high altar, did hang a rich and most sumptuous



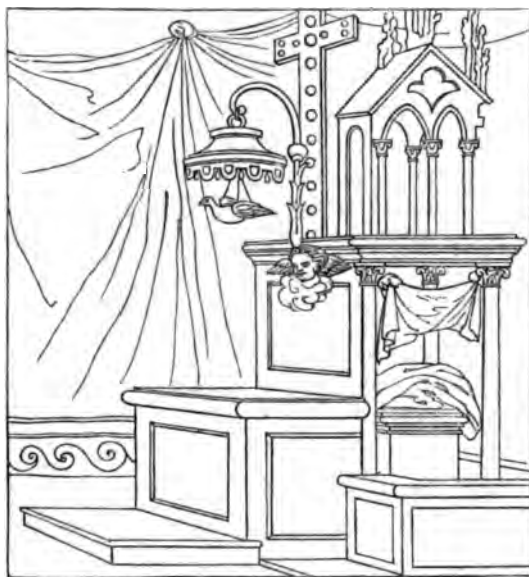
Harley, 2978, fol. 53, b.

CANAPIE, for the BLESSED SACRAMENT to hang within it, which had two irons fastened in the French peere, very finely gilt, which held the canapie over the midst of the said high altar (that the pix did hang in it, that it could not move nor stir), whereon did stand a PELICCAN, all of silver, uppon the height of the said canapie, verye finely gilded, givinge hir blood to hir younge ones, in token that Christ did give his blood for the sinns of the world; and it was goodly to behould, for the blessed Sacrament to hange in; and a marveilous faire PIX, that the holy Sacrament did hange in, which was of most pure, fine gold, most curiously wrought of goldsmith work. And the white cloth that hung over the pix was of very fine lawne, all embroydered and wrought about with gold and

¹⁶ Thorpe's *Regist. Roffense*, 240.

red silke, and four great and round knopes of gold, marvelous and cunningly wrought, with great tassells of gold and redd silke hanginge at them, and at the four corners of the white lawne cloth ; and the crooke that hung within the cloth that the pix did hang on, was of gold ; and the cords that did draw it upp and downe, was made of fine white, strong silke.”¹⁷ Among other things bought, A.D. 1486, for a church, were : “A pyx clothe for the hight aulter, of sippers frenge with golde, with knoppes of golde, and sylke of Spayneshe makyng.” “A canape for the pyx, of whyte baudekyn.”¹⁸

How from out the reredoss of the Durham high altar



sprang the iron branch with the canopy and pix, may be seen in this wood-cut, after an engraving in *L'Histoire de*

¹⁷ Thorpe's *Regist. Roffense*, p. 7.

¹⁸ *Illustrations, etc.*, p. 114.

l'abbaye de Saint Denys, which shows us the method by which, until barely sixty years ago, the Blessed Sacrament used to be kept hanging over the altars of France. There was a something sublime in the idea of such a very old ritual observance; for while it told that Christ is always coming down from above, to dwell upon his altars, and among men, it said how the earth was not worthy of being touched by such a heavenly gift. Better able to call unto itself the eye and heart of the worshipper, than our present tabernacles, were this old usage helped by our modern contrivances and mechanism, it might be brought back again most advantageously, and made to hinder some, at least, of those horrible profanations perpetrated against the Holy of Holies in the Eucharist; for hardly does a year go by, but we are pained at hearing that a tabernacle has been broken open by thieves, in some part or other of this country. The canopy, with the pix, could be hung so high as to be far above reach; and the hidden chain, which let it down, so linked with a bell outside the church, that it might ring each time it was drawn up or down.

The first wooden or stone tabernacle resting on the altar, seen in this land, was put up in Queen Mary's reign.

About St. Osmund's time,—perhaps even somewhat earlier,—some few changes took place in our old Anglo-Saxon ritual architecture, and

A new way of building the Altar and Choir

was followed. The ciborium, or dome, just over the holy table ceased to overshadow it; but its two eastern columns were left, and across them ran a broad thick beam for saints' images and relics to stand upon: immediately from the altar-table itself, and beneath the beam, arose the crucifix. The bishop's chair was still left in its high place; in cathedrals, some way from, and to the east of,

the altar. In his description of the choir at Canterbury as rebuilt by Prior Conrade, full thirty years after St. Osmund's death, Gervase says: *Ad cornua altaris orientalia erant duæ columpnæ ligneæ auro et argento decenter ornatae, quæ trabem magnam sustentabant, cujus trabis capita duorum pilariorum capitellis insidebant. Quæ per transversum ecclesiæ desuper altare trajecta auro decorata majestatem Domini, imaginem sancti Dunstani et sancti Elfegi, septem quoque scrinia auro et argento cooperta et multorum sanctorum reliquiis referta sustentabat. Inter columpnas crux stabat deaurata... in medio chori dependebat corona deaurata, viginti quatuor sustinens cereos.*¹⁹ This gilt corona, with its four-and-twenty wax lights, hanging down, in the middle of the choir, must have been beautiful. In smaller churches, it was upon this "beam" that the crucifix between St. Mary and St. John was fixed; and there, too, were put the holy water, the box with the altar breads, the wine and water, with other things required for divine service. This we gather from various passages in the life of the ankret, St. Godric, by Reginald, who in one place tells us: *Postea cum aqua urccolum, et deinde quicquid supra lignum steterat, quo de more infixum fuerat crucis sacrosanctæ vexillum... et lignum in quo crux infixæ fuerat cum omni suppellectili reliquo, ex ulterutro pariete evulsit, etc.*²⁰ Of the "beam" itself, and the difference between it and the "perch", we have already spoken;²¹ and the liturgical inquirer who wishes to see an example of it, may find one figured from an illumination of the high altar in the church of St. Austin's abbey, at the end of Dugdale's first volume of the *Monasticon*. Upon this "beam" there stood, at Salisbury, six lights. At that cathedral, too, a corona for lights hung

¹⁹ Twysden, ii, 1295.²⁰ *Ib.*, p. 94.²¹ *Ib.*, iii, p. 470.

down in the presbytery; there was a seven-branched bronze candlestick standing on the pavement, as at Canterbury, and upon the pulpit wall four tapers burned on high feasts. Only two lights seem ever to have been placed upon the altar itself, though for holy days many were put about and near to it. Among the beautiful things which Conrade, chosen prior of Christchurch, A.D. 1108, bestowed upon that primatial church, was: Candelabrum miræ magnitudinis de aurichalco fabricatum, habens tres hinc et tres inde ramos ex medio proprio prodeuntes stipite unde septem recipit cereos.²²

With regard to the choir, the walls which shut it in were left about seven feet high;²³ and those two ambones

²² *Anglia Sacra*, i, 137.

²³ They could have been no higher, for at Canterbury the primatial throne, which rested on the top of the marble skirting about the choir and presbytery, was ascended from the floor whereon the altar stood, by a flight of eight steps; a flight of three steps led from the choir to the presbytery; and another, of the same number, from the presbytery to the pavement about the altar: Ad bases pilariorum murus erat tabulis marmoreis compositus, qui chorum cingens et presbiterium corpus ecclesiæ a suis lateribus quæ alæ vocantur dividebat. Continebat hic murus monachorum chorum, presbiterium, altare magnum in nomine Jesu Christi dedicatum, altare sancti Dunstani et altare sancti Elfegi cum sanctis eorum corporibus. Supra prædictum murum in circinatione illa retro altare et ex opposito ejus, cathedra erat patriarchatus ex uno lapide facta, in qua sedere solebant archiepiscopi; tunc enim ad altare Christi per gradus octo descendebant. De choro ad presbiterium tres erant gradus. De pavimento presbiterii usque ad altare gradus tres. Ad sedem vero patriarchatus gradus octo. (*Gervasius Dorob. de combust. Dorob. Eccl.*, ed. Twysden, ii, 1294.) Allowing six inches in height to each of these fourteen steps between the level of the



that had hitherto stood,—one on the north side, for the singing of the gospel, the other on the south, for the epistle,—were carried down, and thrown into one low kind of lobby, which served for those same ritual purposes, the while it made the western bound of the choir, with a doorway through the middle, into the nave below. This new crection, which brought together two old appliances that had for ages stood so wide asunder, soon got called the pulpit. Above it, like as at the altar, went a great beam, from out the centre of which, and over the door-way, arose a tall crucifix, besides other images; and beneath, within the pulpit itself, often was there a small altar of the holy cross: “Turris,” says Gervase of Canterbury cathedral, “turris ergo in medio ecclesiæ maximis subnixæ piliariis posita est...pulpitum vero turrem prædictam a navi quodammodo separabat, et ex parte navis in medio sui altare sanctæ crucis habebat. Supra pulpitum trabes erat, per transversum ecclesiæ posita, quæ crucem grandem et duo cherubin et imagines sanctæ Mariæ et sancti Johannis apostoli sustentabat.”²⁴ The eagle-shaped lectern for the evangeliarium stood in the northern division of this pulpit; and hither came, from the altar, that solemn procession for the singing of the gospel at high mass. As the choir’s enclosure uplifted itself on high, so did the pulpit, till at last it grew up into that comely feature of our old church-building, which, in our cathedrals, is known as the “screen”, but in parish churches, the “rood-loft”.

The Service-books after Sarum Use,

were the same in their contents as those required in the

choir and the foot of the throne, we shall find that this wall must have been seven feet high.

²⁴ Twysden, ii, 1293.

Anglo-Saxon ritual; and, if any difference exists between them, it is to be found in this fact, that the earlier volumes were afterwards broken into smaller codices, the names of which tell the specific part of the service that they were meant for. The *Legend* contained all the lessons out of Holy Writ, and the works of the fathers, read at matins; the *Passional*, or *Passionary*, had in it the lives of martyrs and saints, and was used for some of the lessons at matins, on saints' days. The *Martyrology* was read at the end of prime-song, and contained a short notice of all the saints and martyrs throughout the world, commemorated each day of the year. The *Antiphoner*, or "Lyggar", was always a large codex, having in it not merely the words, but the music and the tones, for all the invitatories, the hymns, responses, versicles, collects, and little chapters, besides whatever else belonged to the solemn chanting of matins and lauds, as well as the smaller canonical hours. The *Psalter* had the psalms of David usually distributed over the days of the week, together with litanies. The *Portous*, or Breviary, contained whatever was to be said by all beneficed clerks, and those in holy orders, either in choir, or privately by themselves, as they recited their daily canonical hours: no musical notation was put into these books. The *Missal* contained all the various masses for the year: and when a "full missal",—that is, with all the services at length, and the notation given under the words of the more solemn ones,—this codex was very large and thick. In the *Graduale*, or *Grail*, was put whatever the choir took any part in singing, on Sundays or festivals, at high mass; and therefore in it might be found the office for hallowing and sprinkling holy water, the different introits, the Kyries, Glorias, the Sanctuses, the Agnus Dei's,—each with its own various proses or verses mingled along with it; and, besides this, the graduals, the tracts, the

sequences, the offertories, the Credo,—all with their musical notation. The *Troper*, after Sarum use, was, in its contents, like the Anglo-Saxon one which we have already spoken of. The *Processional* contained the hymns, the litany, and proses, sung by the clergy as they walked at any time in procession. The *Verritary* was a small book, in which the “Venite, exultemus Domino,” sung at the beginning of matins, with the appropriate invitatorium, or strophe, repeated at intervals between the verses of the above named 94th psalm, was written out, and the notation for the chant put beneath the words. On high feast days, the “Venite” used to be sung with great solemnity, by the rulers of the choir. The Sarum, like the Anglo-Saxon *Benedictional*, contained the forms for blessing the people, by the bishop, at high mass, just before the “Pax”. The *Manual* had in it all the services that a parish priest has to perform, with the musical notation where needed, and the full rubrics for the administration of the Sacraments. The *Ordinal* was a directory, or perpetual calendar, so drawn up that it told how each day’s service, the year through, might easily be found. For the use of the singing boys often were provided little horn-books, with the responses and their music duly set forth. Among the things which one of the Coventry monks had written out for the use of the church there, we find: *Tabulam responsorium corneam quam fecit cum magno labore.*²⁵

THE RITUAL YEAR, AFTER SALISBURY USE,

was identical with that which we have seen followed among our Anglo-Saxon forefathers; and, whensoever any difference shows itself, it is always slight and unimportant. On

²⁵ Hearne’s *Hist. of Glaston.*, p. 291.

Christmas Day,

St. Matthew's genealogy of our Lord used to be sung at the end of matins, with all the ritual's magnificence, accompanied by the acolytes, carrying their tapers, and the thurifer and crossbearer, all in appareled albs and tunics; the deacon, vested in his dalmatic, went in solemn procession up into the pulpit, or rood-loft, where he sang this portion of the gospel. If the bishop were present, he himself sang it; thus of St. Thomas of Canterbury we read that: *Nocte Dominicæ nativitatis legit evangelicam lectionem, librum generationis; et missam noctis celebravit.*²⁶ The candlestick held to light the bishop on this occasion, was sometimes a work of art, made for this purpose. Anthony Beck, Bishop of Durham, among other things, bequeathed to his cathedral: *Unum candelabrum argenteum et deauratum, in cujus fundo est ymago Sanctæ Mariæ cum filio suo jacens in puerperio quod vocatur præsepe, pro nocte Natalis Domini.*²⁷ Then, as before, and now, every priest might say three masses upon this festival.

St. Stephen's Day

was marked, as of old, by the leading part which the deacons of every large church took in its celebration, for the protomartyr was their especial patron saint. After the first "*Benedicamus Domino*", at the even-song on Christmas Day, all the deacons, arrayed in silken copes, and holding each a lighted taper in his hand, walked in procession, and singing, to St. Stephen's altar, where they made a commemoration of him, and the officiating priest incensed his image; after which they went back into the

²⁶ *Vita*, auct. Fitz-Stephen, ed. Giles, i, 292.

²⁷ *Wills, etc., of the Northern Counties*, p. 12.

choir, chanting an anthem in praise of the B. V. Mary.²⁸ On the morrow—the day of the saint's feast—the deacons, vested in silken copes, led the choir in various parts of the service.

St. John the Evangelist's Day

was observed with like solemnities by all the priests, to whom a holy tradition has assigned the well-beloved, youthful apostle, as their immediate patron. Next to this festival came the solemnity of

Holy Innocents, or Childermas,

which was marked by what our forefathers loved to see so much,—the ceremonial of

The Boy-Bishop,

waited on by his youthful ministers.

St. Nicholas was deemed the patron of children in general, but much more particularly of all schoolboys, amongst whom the 6th of December (the saint's festival) used to be a very great holy day, for more than one reason. In those bygone times all little boys either sang, or served, about the altar, at church; and the first thing they did upon the eve of their patron's festival, was to elect from among themselves, in every parish church, cathedral, and nobleman's chapel, a bishop and his officials, or, as they were then called, "a Nicholas and his clerks". This boy-bishop and his ministers afterwards sang the first vespers of their saint; and, in the evening, arrayed in their appropriate vestments, walked all about the parish. All were glad to see them, and those who could afford it, asked them into their houses, to bestow a gift of money, sweetmeats, or

²⁸ Part III, p. 39.

food upon them. One of the items in Edward I's expenses for the year 1299, is: Septimo die Decembris cuidam episcopo pucrorum dicenti vesperis de Sancto Nicholao coram rege in capella sua apud Heton juxta Novum Castrum super Tynam, et quibusdam pueris venientibus et cantantibus cum episcopo predicto, etc., xls.²⁹ What was the custom in the houses of our nobles, we may learn from the *Northumberland Household Book*, which tells us that—"My Lord useth and accustomyth to gyfe yerly, upon Saynt Nicolas-even, if he kepe chapell for Saynt Nicolas, to the master of his childeren of his chapell, for one of the childeren of his chapell, yerely, vis. viiid.; and if Saynt Nicolas com owt of the towne wher my lord lyeth, and my lord kepe no chapell, than to have yerely iiis. iiijd.³⁰ At Eton college, it was on St. Nicholas's day, and not on Childermas, that the boy-bishop officiated, which he did, not only at even-song, but at mass, which he began and went on with up to the more solemn part at the offertory: In festo Sancti Nicholai, in quo, et nullatenus in festo sanctorum Innocentium, divina officia præter missæ secreta exequi et dici permittimus per episcopum puerorum scholarium, ad hoc de eisdem annis singulis eligendum.³¹

It was upon this festival that some wealthy man or another of the parish, would make an entertainment on the occasion for his own household, and invite his neighbours' children to come and partake of it; and, of course, Nicholas and his clerks sat in the highest place. The *Golden Legend* tells how "a man, for the love of his sone that wente to scole for to lerne, halowed every year the feest of saynt Nycholas moche solemply. On a tyme it happed that the fader had doo make redy the dyner, and called

²⁹ *Liber Quotidian.*, p. 25. ³⁰ *Liber Quotidian.*, p. 343.

³¹ *Statutes*, etc., p. 560.

many clerkes to this diner."³² Individuals sometimes bequeathed money to find a yearly dinner on St. Nicholas's day, for as many as a hundred scholars, who were, after meat, to pray for the soul of the founder of the feast. In our large schools and universities, the festival was kept with public sports and games. But it was at Holy Innocents, or Childermas' tide, that Nicholas and his clerks came forth in all their glory. The boy-bishop had a set of pontificals provided for him. St. Paul's, London, had its "una mitra alba cum flosculis breudatis—ad opus episcopi parvulorum—baculus ad usum episcopi parvulorum."³³ York minster, too, its "una capa de tissue pro episcopo puerorum";³⁴ Lincoln cathedral, "a cope of red velvet—ordained for the barn-bishop";³⁵ All Souls' college, Oxford, "j. chem. (ches.?) j. cap. et mitra pro episcopo Nicholao"; St. Mary's church, Sandwich, "a lytyll chesebyll for seynt Nicholas bysschop".³⁶ For the boy-bishop's attendants, copes were also made; and York had no fewer than "no vem capæ pro pueris".³⁷

Towards the end of even-song, on St. John's day, the little Nicholas and his clerks, arrayed in their copes, and having burning tapers in their hands, and singing those words of the Apocalypse (c. xiv), "*Centum quadraginta*", walked processionally from the choir to the altar of the Blessed Trinity, which the boy-bishop incensed; afterwards, they all sang the anthem, and he recited the prayer commemorative of the Holy Innocents. Going back into the choir, these boys took possession of upper canons' stalls, and those dignitaries themselves had to serve in the boys'

³² Impress. a Wynkyn de Worde, fo. xlvii, London, 1527.

³³ Dugdale's *Hist. of St. Paul's*, pp. 315, 316.

³⁴ *Mon. Angl.*, viii, 1208.

³⁶ Boys's *Hist.*, p. 376.

³⁵ *Ib.*, p. 1282.

³⁷ *Mon. Angl.*, viii, 1207.

place, and carry the candles, the thurible, the book, like acolytes, thurifers, and lower clerks. Standing on high, wearing his mitre, and holding his pastoral staff in his left hand, the boy-bishop gave a solemn benediction to all present; and, while making the sign of the cross over the kneeling crowd, he said,—

Crucis signo vos consigno; vestra sit tuitio.

Quos nos emit et redemit suæ carnis pretio.

The next day, the feast itself of Holy Innocents, the boy-bishop preached a sermon, which of course had been written for him: and one from the pen of Erasmus, "*Concio de puero Iesu*", spoken by a boy of St. Paul's school, London, is still extant; and Dean Colet, the founder of that seminary, in his statutes for it, ordained that "all these children shall, every Childermas daye, come to Paulis church, and hear the childe bishop sermon; and after be at the hygh masse, and each of them offer a *id.* to the childe bysshop, and with them the maisters and serveyors of the scole."³⁸ At even-song, bishop Nicholas and his clerks officiated as on the day before, and, until Archbishop Peckham's times, used to take some conspicuous part in the services of the church during the whole octave of Childermas tide. About A.D. 1279, that primate decreed, however, thus: *Puerilia autem solennia, quæ in festo solent fieri Innocentum, post vespas S. Johannis tantum inchoari permittimus, et in crastino in ipsa die Innocentum totaliter terminentur.*³⁹ This festival, like St. Nicholas's day, had its good things; and then, as now, was marked by a better dinner in nunneries, wherein the little boys who served at the altars of the nuns' churches were not forgotten, as we see by the expenses of St. Mary de Prees: "Paid for

³⁸ *Colet's Life*, by Knight, p. 308.

³⁹ Wilkins, *Concil.*, ii, 38.

makynge of the dyner to the susters upon Childermas day, iiis. iiij*d*. It' paid for brede and ale for Saint Nicholas clerks, iiij*d*.⁴⁰ How the people loved to look upon, and came in crowds to witness, this procession, may be gathered from the following statute, issued by a bishop of Salisbury, and copied from a manuscript in that cathedral library: *Electus autem puer chorista in episcopum modo solito puerili, officium ecclesiæ prout fieri consuevit et licenter exequatur. Convivium aliquod de cetero vel visitationem exterius vel interius nullatenus faciendo, sed in domo communi cum sociis conversetur nisi eum ut choristam ad domum canonici causa solatii ad mensam contigerit. Ecclesiam et scholam cum ceteris choristis statim post festum Innocentium frequentando; et quia in processione quâ ad altare Sanctæ Trinitatis faciunt annuatim pueri supradicti, per concurrentium pressuras et alias dissolutiones multiplices nonnulla damna personis et ecclesiæ gravia intelligimus priscis temporibus pervenisse, ex parte omnipotentis et sub penâ majoris excommunicationis quam contravenientes ut pote libertates dictæ ecclesiæ nostræ infringentes et illius pacem temerariè perturbantes declaramus incurrere ipso facto. Inhibeamus ne quis pueros illos in præfata processione vel alios in suo ministerio premat vel impediat quoquo modo. If schoolboys had the patron St. Nicholas, little girls had their patroness, too, St. Catherine, who, by her learning, overthrew the cavillings of many heathen philosophers, and won some of them to Christianity. On this holy martyr's festival, therefore, did the girls walk about the towns in their procession. All this was looked upon with a scowl by those who pulled down the church of God in this land: hence Cranmer, towards the end of Henry VIII's reign, forbade these and other like processions:*

⁴⁰ *Mon. Angl.*, iii, 360.

“Whereas heretofore dyverse and many superstitious (?) and childyssh observations have been used, and yet to this day are observed and kept in many and sondry parties of this realm, as upon sainte Nicolas, sainte Catheryne, sainte Clement, the holy Innocentes, and such like; children be strangelye decked and apparelid to counterfaite priestes, byshoppes, and women; and so ledde with songes and daunces from house to house, bleassing the people, and gatherynge of monye; and boyes doo singe masse and preache in the pulpitt...the kyng’s majestie willith and commaundeth that from henceforth all suche superstitions be loste and clyerlye extinguished,” etc.⁴¹ Queen Mary restored these harmless rites, and the people were glad to see this, along with other of their old religious usages, given back to them; and an eye-witness tells us that, in A.D. 1556, “the v day of December was Sant Necolas evyn, and Sant Necolas whentt a-brod in most partt in London, syngyng after the old fassyon, and was reseyyvyd with mony good pepulle into their howses, and had myche good chere as ever they had, in mony plasses.”⁴² On

The Epiphany, or Twelfthtide.

Our kings, whose especial festival it was that day, made an offering, at mass, of gold, frankincense, and myrrh, in imitation of the three wise men. In an account of Edward I.’s alms for the year 1300, we find set down: vi die Januarii in oblacionibus regis, in capella sua in honore trium Regum, die Epiphanie, viis.... Eodem die in oblatione regis in pretio unius florini auri per eundem oblatus cum thure et mirra.⁴³ Some of our princes used to go in great state to sing their matins and afterwards to

⁴¹ Wilkins, *Concil.*, iii, 860. ⁴² Machyn’s *Diary*, p. 121.

⁴³ *Liber Quotidian.*, p. 27.

hear mass that morning, clad in their royal robes and crowned. In a description of the way in which Henry VII once kept his Christmas at Greenwich, we are told that, "On the xiith even the king went to the evensong in his surcoat outward, with tabert sleeves, the cappe of astate on his hede... and on the morowe at matens tyme, al other astats and barons had ther surcots outward, with ther hodys ; and in the procession tyme they were all in their roobes of astate. The king and the quene wer corouned," etc.⁴⁴

Candlemas and Ash Wednesday varied nothing in their ceremonial from the olden forms of the Anglo-Saxons ; but

Lent

brought along with it certain ritual peculiarities. From the evening before the first Sunday of that season of fasting till the Thursday before Easter

The Lenten Curtain

hung down between the people and holy of holies. In cathedrals, it parted the presbytery from the choir ; in parish churches, the chancel from the nave. It was only at the Gospel that it was pulled aside, and so remained till the " Orate fratres", except on festivals of the double class, when it was withdrawn for the whole day. Upon the first Monday in Lent all the crucifixes, as well as the large tall one in the rood-loft, images of every kind, the reliquaries, and even the cup with the Blessed Eucharist hanging over the high altar, were all covered up. The little wooden shutters by the side of those canopied tabernacles, within which so often stood the figure of a saint, well served, and were meant, for such a purpose. This

⁴⁴ Leland's *Collectanea*, iv, 235.

and other ritual observances are clearly set before our eyes in the following passage out of the *Historie of the Arrivall of Edward IV in England*—"The kynge, with all his hooste, cam to a towne called Daventre, where the kynge, with greate devocion, hard all divine service upon the morne, Palme Sunday, in the parishe church, wher God and Seint Anne shewyd a fayre miracle... afore that tyme, the kynge, being out of his realme in great trouble, prayed to God, our Lady, and Seint George, and amonges othar saynts, he specially prayed Seint Anne to helpe hym, where that he promysed, that at the next tyme that it shuld hape hym to se any ymage of Seint Anne, he shuld thereto make his prayers and gyve his offeringe, in honor and worshipec of that blessyd saynt. So it fell, that the same Palme Sunday the kynge went in procession, and all the people aftir, in goode devotion, as the service of that daye askethe, and whan the processyon was comen into the church, and by ordar of the service were comen to that place where the vale shul be drawne up afore the Roode, that all the people shall honor the Roode, with the anthem, *Ave*, three tymes begon. In a pillar of the church, directly aforne the place where kynge knelyd and devowtly honoryd the Roode, was a lytle ymage of Seint Anne, made of alleblaster, standynge fixed to the pillar, closed and clasped togethars with four bordes, small, payntyd, and growynge rownd abowt the image, in maner of a compas, lyke as it is to see comonly and all abowt, where as suche ymages be wont to be made for to be solde, and set up in churches, chapells, crosses, and oratories, in many placis. And this ymage was thus shett, closed, and clasped, accordynge to the rulles that in all the churchis of England be observyd, all ymages to be hid from Ashe Wednesday to Easter-day in the mornynge. And so the said ymage had bene from Ashwensday to

that tyme. And sodaynly, at that season of the service, the bords compassynge the ymage about gave a great crak, and a little openyd, which the kynge well perceyved", etc.⁴⁵ Not only the large rood with St. Mary and St. John in the rood loft, but most other crucifixes, and not a few of the images about our old churches, had to be muffled up in cloths, which, like the wide curtain at the chancel arch, were either of white linen or silk, and marked all of them with a red cross. Of such Lenten vcils often do we find mention in wills and inventories: St. Frideswide's, Oxford, had, at its suppression by Henry VIII, "a veall of new whitt sercenett for Lentt. xxs., itm. hangings for the highe alter, for above and benethe of new whit sercenett wth redd crosses, called alter-clothes, for Lent, xs."⁴⁶ Durham Priory had, A.D. 1446: Duo panni albi pro Quadragesima, cum crucibus rubcis superconsutis;⁴⁷ All Souls' College, Oxford: j. velum de serico, et j. de panno lineo, j. descloth cum rubea cruce pro XL:⁴⁸—"Velum unum de serico quadragesimale", was among the ornaments of Salisbury, A.D. 1220.⁴⁹ The finding of the large curtain, that hung between the people and the chancel during Lent, or the "velum quadragesimale", belonged to the parishioners.⁵⁰

Outside this large chancel veil, and in the sight of every one, was it that, all through shrift-time, or Lent, confessions—of women especially—used to be heard; and when one of our old canons says,—Confessiones mulierum extra velum audiantur;⁵¹ the veil about which the statute speaks

⁴⁵ Leland's *Collectanea*, pp. 13, 14.

⁴⁶ *Mon. Angl.*, ii, 167.

⁴⁷ *Wills, etc., of the Northern Counties*, p. 91.

⁴⁸ Gutch, *Collect. Curiosa*, ii, 264. ⁵⁰ Wilkins, *Concil.*, ii, 49.

⁴⁹ Part III, p. 102.

⁵¹ *Ib.*, i, 689.

is not to be understood of the article of dress worn by women, as some Protestant writers have oddly enough mistaken it, but of the veil of the sanctuary. The accompanying wood-cut, after an illumination in a manuscript Flemish



book of Hours, will help to show us how the inside of one of our own old English churches must have looked in Lent. A white curtain hangs between the chancel and the nave; the rood, with St. Mary and St. John, is wrapped up in white cloths, marked with red crosses; the reredoss is covered with a like cloth; the priest, with his furred amice on, is hearing confession, in open view of every body, seated on a bench, and not enclosed in anything like

a modern confessional, which is of very late introduction. To signify his full faculties in all cases, the little escocheon charged with the Peter-keys and Pope's tiara, is nailed behind, above him; and, with a long outstretched wand, at once the emblem of the rod of discipline, and the staff of authority, he is touching the head, while his upraised right hand is blessing the man who, in going by, kneels, beyond earshot, to crave it, as is to this day done at St. Peter's, Rome. The use of York⁵² was, on this point, exactly like that of Salisbury.

All through Lent, on Wednesdays and Fridays, as well as every Sunday, there was made, between undern-song tide and high mass, a procession about the church. The clergy stopped before some altar to pray and prostrate themselves. Having kissed the ground, they arose and went back to the choir, singing the litany. No cross was borne before them. Excepting some few devotional or solemn occasions,

⁵² Feria iiij in capite ieiunii, post sextam prelati cum ministris in albis, sacris indutus vestibus et capatus, sermonem de diei proprietate, scilicet qualiter rei se in tempore illo continent: in ambone seu in pulpito, cruce erecta, faciat, et post sermonem huiusmodi presente cruce et ceroferariis ante gradum altaris benedicat cineres.—*Missale Eboracense*, fol. cvi.

Ab hac dominica (prima Quadragesime) velum suspensum habeatur inter sancta sanctorum et clerum usque ad Cenam Domini: nec abstrahatur nisi dum legitur Evangelium, et ad elevationem hostie; et ad processionem.

¶ Feria quarta et sexta, et in obitibus ad commendationem, et ad missam tantum; et in dominicis, et in aliis festis novem lectionum apponatur velum ad missam de feria: et tantum amoveatur ad Evangelium et ad elevationem hostie sicut in aliis feriis. In presentia tamen prelati amoveatur velum ad *Confiteor*.—*Missale Eboracense*, Feria secunda quadragesime, fol. d., ii b.

*The Processional Cross carried about in Lent, was
always of Wood painted red,*

according to Sarum use ; and there was no figure of our Lord upon it. This we are told by friar Maideston in his curious work on the Salisbury ritual, *Crede Michi*, wherein he says : ¶ De ij dominica xl^o et de cruce lignea.—Dominica ij et omnibus dominicis per xl, excepta prima dominica deferatur crux lignea rubri coloris depicta sine ymagine crucifixi, sed in aliis processionibus festivis in xl contingentibus causa devotionis vel causa venerationis, ut contra archiepiscopum, legatum, proprium episcopum, regem vel reginam, vel mortuum suscipiendum, ordinetur crux sicut in aliis temporibus anni.⁵³ Sir Thomas More walked to the block “carrying in his hands a red cross”, as his great grandson, Cresacre More, tells us.⁵⁴ Belonging to the Chapel Royal of Scotland, A.D. 1505, there was : Una crux lignea rubri coloris habens hastam longam. Langland, as he glances at the church service on Easter morn, does not forget the reference made by the blood-red cross, to the throes of our Lord upon it, in the following lines :

“Ich feel eft soncs a slepe, and so deynliche me mette
That Peers the Plouhman was peynted al blody
And cam yn with a croys....
Is this Jhesus the joustere, quath Ich, that Jewes duden to deye
Other is hit Peers Plouhman ? ho peynted hym so rede,
Quath Conscience, and kneolede tho. Thes aren Cristes armes,
Hus colours and hus cote armure, and he that cometh so blody,
Hit is Crist with his cross, conquerour of crystine,” etc.⁵⁵

⁵³ Fo. ix, b.

⁵⁴ *Life*, ed. Hunter, p. 284.

⁵⁵ *Piers Ploughman*, ed. Whitaker, p. 360.

Palm Sunday,

as of old, had its blessing of flowers, and so-called palms, which were afterwards given to the clergy and people, who carried them in their hands in a procession made all about the church-yard. Some ceremonies for this day, in the Sarum, differed from those of the Anglo-Saxon ritual. In many parts of this country, a large and splendidly ornamented tent was set up at the furthest end of the close or burial-ground; and thither, early in service-time, was carried by two priests, accompanied with lights, a sort of beautiful shrine, of open work, within which hung the Blessed Sacrament, enclosed in a rich cup or pix. The long-drawn procession, gay and gladsome, with its psalms and flowers,⁵⁶ went forth, and halted every now and then, as it winded round the outside of the church, to make a station. While they were going from the north side towards the east, and had just ended the gospel read at the first of these stations, the shrine with the Sacrament, surrounded with lights in lanterns and streaming banners and preceded by a silver cross, and a thurifer with incense, was borne forwards so that they might meet it as it were; and our Lord was hailed by the singers chanting *Gloria rex venit mansuetus*. Kneeling lowly down and kissing the ground, they saluted the Sacrament again and again, in many appropriate sentences out of holy writ; and the red wooden cross withdrew from the presence of the silver crucifix. The whole procession now moved to the south side of the close, or church yard, where, in cathedrals a temporary erection was made for the boys who sang the

⁵⁶ Items for the purchase of these appear in churchwardens' old accompts thus: "For palme, boxfloures, etc., A.D. 1510, iiij*d*.; for box and palme on Palmesonday, is." etc.—*Illustrations*, etc., pp. 270, 94.

Gloria, laus et honor tibi sit rex Christe redemptor, as a halt was made for a second station. Here was it that sometimes, in parish churches especially,

The Church-yard Cross

was the spot at which they stopped. Falling down on the ground, they yielded their worship to Him who chose to die on the rough hard rood for the love He bore mankind. All about they strewed flowers and green boughs; and after the Passion had been recited at Mass, blessed Palms were brought and this cross was wreathed and decked with them to symbolize Christ's victory over death and sin. References to such a ritual practice are not wanting among our records; and our forefathers liked to think of it; thus Henry Bunn, by his will, A.D. 1501, orders a cross to be set up in Hardley church-yard 'pro palmis in die ramis palmarum offerendis'. (Blomefield's *Norfolk*, x. 141.) This ceremony at the Palm-cross—so it was sometimes called—used to be performed in the churches of France and Germany, with great effect. An old 'Ordo Romanus,' seemingly drawn up for some church in Germany, gives the following rubrics:—*Ut autem pervenerint cum psalmis, ubi statio est sanctae crucis, clerus populusque reverenter stent per turmas in ordine suo cum baiolis, et reliquo ornatu, et infantes paraphonistae in loco competenti subsistentes imponant antiphonam. Tunc scolastici eregione crucis, lento gradu veniant ante eam, et cum omni reverentia casulas vel cappas in terram jactantes, proni adorent crucifixum, clero interim cantante antiphonam: Pueri Hebraeorum vestimenta prosternebant in via, &c., His recedentibus, continuo veniant ex latere pueri laici Kyrie eleison canentes et sequendo vexillum quod ante eos portatur, veniant ante crucem et jactent ramos palmarum in terram proni adorando crucifixum et clerus*

interim canat antiphonam: *Pueri Hebraeorum, tollentes ramos olivarum obviaverunt Domino*. His finitis, incipit schola cum baiolis antiphonam: *Omnes collaudent nomen tuum et dicant, Benedictus qui venit in nomine Domini*—Et tunc prosternit omnis populus hincinde flores seu frondes—veniat episcopus vel sacerdos ante crucem et prostratus in terram cum omni populo adoret crucifixum, clero interim cantante antiph. Scriptum est enim, percutiam pastorem, &c. (*Auct. Bib. Pat.* i. pp. 50, 51.) In France they sometimes heard a sermon at this church-yard cross; duo latrones in dominica Ramis Palmarum clamore facto post sermonem in cimiterio praefatae ecclesiae B. Mariae, ubi tunc ad crucem buxatam monachi venerant.⁵⁷

From the stone cross on the southern side of the church-yard, still to be found in so many places, the procession went next to the western door way, if the church had one, otherwise to the south porch, and there paused to make its third station. The door itself was shut, but after a while flew wide open. The priests who bore the shrine with the Blessed Sacrament and relics, stepped forwards with the heavenly burden, and held it up on high at the door-way, so that all who went in, had to go under this shrine; and thus the procession came back into church, each one bowing his head as he passed beneath the sacrament. Walking up the nave till they reached the rood-loft, they knelt down there and made the fourth and last station. That large curtain which, throughout Lent, had been hanging at the chancel-arch so as to hide from the people's sight the crucifix there, was now drawn away; and, on beholding the rood, the celebrant and choir hailed it thrice with *Ave rex noster fili David redemptor*, and each time knelt down and kissed the floor, and afterwards passed into the chancel.

⁵⁷ Martene, *Vet. Script. Collect.*, t. v, p. 1123.

This ceremony is noticed in the extract given just now from the *Arrivall of Edward IV. in England*, and is still further attested by friar Parker, while he affords us the truly Catholic explanation of it in these words:—On Palme Sondaye (says DIVES) at procession the priest drawith up the veyle before the rode, and falleth down to the ground with al the people, and saith thrise: *Ave rex noster*, hayle be thou our kyng, and so he worshippeth that image as king. PAUPER. *Absit*. God forbede. He speketh not to the image, that the carpentar hath made, and the peinter painted, but if the prest be a fole, for that stock or stone was never king, but he speakethe to hym that died on the cross for us all, to him that is kynge of all thynges.⁵⁸ After even-song on Palm-Sunday, the rood was hidden once more by the curtain.

The beauty and the costliness of some of those shrines in which the body of our Lord used to be carried in this procession, and the feelings which wrought upon Englishmen of old, to bestow so many of their thoughts, so much of their gold, upon those works of handicraft, may be seen in the following description of one of them which St. Albany's Abbey once possessed:—*Nec praetereundum—quod idem abbas Simon unum vas mirificum, per modum scrinii compositum, cujus arcam, schema quadrat venustissimum. Culmen vero per modum feretri surgendo coarctatur; et undique circulis elevatis orbiculatur. In quibus historia Dominicae passionis imaginibus fusilibus figuratur, et per totum laminis ductilibus solidae spissitudinis, ita scilicet quod basibus vel sustentaculis ligneis non indiget, Deo et ecclesiae sancti martyris Albani ad perpetuum ipsius ecclesiae honorem et decorem fabricatum contulit. Et constituit ut in Dominica Palma-*

⁵⁸ *Dives and Pauper*, fo. xv b.

rum, Corpus Dominicum in ipso scrinio veneranter reponeretur, et ab aliquo fratrum moribus et aetate venerabili, in casula alba usque ad papilionem in coemiterio de pretiosissimis paliis compositum nisi inclementia aurae impediatur. Et tunc, in capitulum deportaretur: duobus fratribus in cappis, brachia bajulantis dictum vas, honorifice sustentantibus. Et eodem modo sequente processione, ad ecclesiam venerantissime reportaretur, ut videant fideles quanto honore dignum sit sacrosanctum Corpus Dominicum, quod ipso tempore se exposuit flagellandum, crucifigendum, et sepeliendum.⁵⁹ Gervase of Canterbury speaks of the tent as of common use: tentorium quod (apud ecclesiae Cantuariæ) pro consuetudine et solennitate diei (dominicae Palmarum) erectum est. Clement Maideston, the great rubrician of his time, sets forth the whole ceremonial thus:—

¶ De Dominica in Ramispalmarum.

Hac dominica ante benedictionem florum, et frondium, legatur lectio, deinde sequatur evangelium ‘Turba multa,’ et legatur super lectrinam ubi ad missam leguntur evangelia in diebus ferialibus a dyacono ad orientem converso, non ad lectrinam more simplicis festi. Finito evangelio et stante executore officii in gradu tercio ab altari in dextera parte eiusdem altaris ad orientem converso,—positis prius palmis cum floribus supra altare pro clericis, pro aliis, vero, super gradus altaris in parte australi, sequatur benedictio, &c. Post distributionem palmarum exeat processio cum cruce lignea sicut in aliis dominicis xl^o usque ad primam stationem. Deinde lecto evangelio ‘Cum approquinqasset Jhesus,’ feretrum cum reliquiis preparatum in quo corpus Xpi in pixide dependeat obviam venientem cum cruce argentea cum ymagine

⁵⁹ *Vita Abb. S. Albani*, auct. Matt. Paris, p. 61.

crucifixi precedente cum duobus vexillis, &c. Statim vero visa cruce argentea, recedat crux lignea, deinde dicat executor officii 'Salve quem Jhesu.' Sciendum est quod ante missam, super crucem non imponuntur flores vel frondes in die palmarum apud Sarum, ne videantur parare crucem salvatori suo. Nam si talis crucis adornatio post passionem lectam esset facta, videretur satis congrue fieri, nam ex lecte passionis auditu, constat nobis ex cruore Salvatoris nostri ipsam crucem esse sanctificatam. Si quis opponendo dicat quare adoramus denudatam crucem in introitu ecclesie ante passionem, respondendum est quod non crucem sed ipsum crucifixum adoramus dicendo 'Ave rex noster.' Finita tertia statione, cantore incipiente R. 'Ingrediente Domino' aperiatur ostium ecclesie, et intret processio per idem ostium in ecclesiam sub feretro et capsula reliquiarum ex transverso ostii elevatis. Erubescant sacerdotes parrochiales qui percutiunt ostium cum cruce in introitu ecclesie, expresse contra ordinale.⁶⁰

York and Sarum quite agreed in the ceremonies for Palm-sunday.⁶¹

⁶⁰ *Crede Michi*, fos, ix b, x.

⁶¹ Deinde cum ante tentorium processio ordinata fuerit diaconus accepta benedictione a prelato cum presbitero et subdiacono et crucifero et ceroferariis in medio stans legat evangelium sec^m M. xii, "In illo tempore : cum appropinquasset Iesus Hierosolimis," etc. Et postea sacerdos flexis genibus dicat ter : "Dignus es, Domine, accipere gloriam et honorem." Adorans corpus Christi quod tenet presbiter in tentoris, et similiter chorus adoret ter, dicens, "Dignus es," etc. Tunc redeat sacerdos cum corpore Domini et ministri eius in ecclesiam per eandem viam per quam venerunt.—*Missale Eboracense, Dominica in Ramis-palmarum*, fol. g., i, b. et g. ii.

Cum autem ad portas urbis vel ostium occidentalis ecclesie perventum fuerit, ibi ordinata processione, incipiat cantor : R.

The office of

Tenebræ.

or matins and lauds for Thursday, Friday, and Saturday in the last week in Lent, was the same in form, especially at the end of lauds, as among the Anglo-Saxons; and the same number of twenty-four lights⁶³ were set upon a triangular candlestick, known by the English by the name of the tenebræ or Lenten "hearse"—hert(ium) quadragesimale,⁶³ hercia ad tenebras,—one of which had to be found by the inhabitants of every parish for their church.⁶⁴ Of the "Tenebræ" and the symbolic meaning of that service, the *Liber Festivalis* speaks thus:—"Good friends, ye shall understand that holy church useth these three days, and sayeth service in the even-tide, that is meekness, wherefore we call it tenebræ, but holy church calleth it tenebris. Then why this service is thus done in meekness holy fathers tellen for three causes. One is, the night before that our Lord Ihesu Christe was taken, he went unto the mountain of Olivete and prayed thus: (Pater mi

"Collegerunt pontifices", etc. Finito reingressu, pueri in altum supra ostium ecclesie canant versum, "Gloria, laus", etc. Chorus cum genuflexione dicat: "Gloria, laus, et honor tibi sit", etc.—*Ibid.*, fol. g. ii.

In ingressu processionis prelatus ter flexis genibus ante crucem discoopertam adoret dicens cantando, "Ave, Rex noster"; et chorus idem repetat. (*Ibid.*, fol. g., ii.) Postea vero quattuor vel sex vicarii in pulpito incipiant *R.* Circumdederunt me. Reincepto ab eisdem *R.* intret processio in chorum et sequatur versiculus sacerdotalis. (*Ibid.*) The liturgical student should notice that the temporary erection over the church door, for the boys to sing the "Gloria, laus," etc., is specified in the above York rubric.

⁶³ Part III, p. 69.

⁶³ *Hist. of St. Paul's*, p. 336.

⁶⁴ Wilkins, *Concil.*, ii, 139.

si possibile est ; transeat a me calix iste), my Father, if it be possible that this bitter passion may pass from me, if it were the Father's will, and else not. And for dread and fear of that bitter passion that he felt in spirit, he swet both blood and water. And another cause is this, that anone, after midnight, came Judas with fifty knights and much other people to take Christ, and, for it was dark and they could not well know him from Saint James he was so like Christ. Therefore Judas said, (Quem oscultatus fuero tenete eum), ' Forsooth ', quoth he, ' him that I shall kiss it is, take ye him,' for Saint James was so like Christ, that much people called him Christ's brother. And thus Judas betrayed his master, and thus was Christ taken in meekness, with all the spite they could do to him, beating him and spitting in his face. The third cause is, when Christ was naked on the cross, feet and hands, hanging iii hours from underne till none. Then the sun withdrew her light, and was dark through all the world, showing that the maker of light was at that time pained to death. For these three causes, the service of the night is done in darkness, the which service maketh mind how Judas betrayed Christ, and how the Jews came as prively as they could for dread of the common people, wherefore (at) the service is no bell rung, but a sound made of tree whereby all Christian people may have knowledge to come to this service prively without making of any noise, and all that the people should speak of, coming and going, should sound of the tree, that is, the cross that our Lord was done on."

As in the Anglo-Saxon, so in the Sarum rite, on

Maundy Thursday,

or. as it used then to be called,

Sheer Thursday,⁶⁵

exactly the same services were celebrated, and almost all of them with a like ceremonial; the oils were hallowed;⁶⁶ every altar in a church was washed; there was the maundy, too, or washing of feet; and a reservation of the Blessed Sacrament under one kind consecrated that day, not merely for the morrow's celebration, but to be kept after a particular way, till Easter morning.

⁶⁵ The meaning of this old English term we gather from the following remarks in the *Liber Festivalis*: "First, if a man asked why Sherethursday is called so, ye may say that, in Holy Church it is called 'Cena Domini', our Lord's Supper day; for that day he supped with his disciples openly; and after supper he gave them his flesh and his blood to eat and to drink, and said thus [Accipite et manducate, hoc est corpus meum], 'Take ye this, and eat it, for it is mine own body'; and anon, after he washed his own disciples' feet, showing what meekness that was in him, and for the great love that he had to them. It is also in English called Sherethursday; for in old fathers' days the people would that day sheer their heads, and clip their beards, and poll their heads, and so make them honest against Easter-day. For on Goodfriday they do their bodies no ease, but suffer penance, in mind of him that that day suffered his passion for all mankind. On Eastereven it is time to hear their service, and, after service, make holy day. On Sherethursday, a man should do poll his hair and clip his beard, and a priest should shave his crown, so that there should nothing be between God and him; for hairs come of superfluity of veins, and humours of the stomach; and they should pare their nails of hands and feet, that comen of superfluity of filth without forth, and shrive him, and make him clean his soul as without; and thus make him clean both within and without."—Fo. xxxii b.

⁶⁶ Part III, p. 69.

The washing of all the Altars

in a church, and not of the high altar only, is set forth by St. Osmund's rubric, and continued to be done to the very last, as Maideston tells us:—¶ In cena Domini ante mandatum, omnia altaria sunt abluenda. Itaque imprimis benedicatur aqua more dominicali extra chorum privatim. Postquam vero executor officii dixerit versum et orationem de Sancto de quo altare est dedicatum, tam ipse quam omnes clerici priusquam recedant, humiliter, et devote osculentur altare et eodem modo omnia altaria.⁶⁷

The Maundy or washing of Feet,

by our kings, queens, bishops, and noblemen, was a thing most particularly kept up. The number of poor chosen for the occasion was usually thirteen, in remembrance of our Lord and his twelve Apostles, and after the ceremony, they were fed by the same illustrious personages who had washed their feet, and had often either money or clothing—sometimes both—given them ere they went away. Of Edward I's queen, we read of her having done this:—Et pro denariis datis per preceptum reginæ xiii pauperibus, die Parasceves, quorum eadem regina lavit pedes, cuilibet eorum iijs. Et pro denariis datis quinque pauperibus die Veneris sequente cuilibet vid.⁶⁸ Elizabeth of York used to bestow “on xxxvij pore women every woman iijs. jd., for hir maundy upon Shire Thursday”.⁶⁹ The devotion with which Roger archbishop of York always went about this ceremonial, is thus told by an old writer:—Statuit idem archiepiscopus (Rogerus)—ut sacrista ea quæ ad canonicos spectant in die Ccenæ Dominicæ tam in epulis

⁶⁷ *Crede Michi*, fo. x.

⁶⁸ *Liber Quotid.*, p. 45.

⁶⁹ *Privy Purse Expenses*, p. 1.

quam in vino, cervisia et vasis et aqua calida ad ablutionem pedum ipsorum canonicorum, et clericorum, et pauperum, et *xs.* argenti *lx* pauperibus post ablutionem pedum suorum distribuendos, et victualia quæ secundum consuetudinem matricis ecclesiæ solebant ipso die pauperibus post ablutionem pedem ministrari, sumptibus suis propriis inveniret.⁷⁰ Robert Betun, bishop of Hereford, was still more exemplary; for William of Wicumb writes of him:—In Cœna Domini quotannis cum sacramenta diurna peregisset, et pauperibus Christi propriis manibus necessaria ministrasset; facto vespere Salvatoris exemplum in abluendis pedibus discipulorum in choro reverenter exhibebat. Deinde domi præparatis pauperibus aliis, idem humilitatis exemplum repetebat, addens caritatis opus in cleemosynis consolatoriis, &c.⁷¹ The *Household Book* of the Earls of Northumberland, we may well believe, shews not merely the home and inward life of that, but of every other like great family in this kingdom during those Catholic times when that document was written. From the above-named valuable work then, we learn that, “My Lorde useth and accustomyth yerely uppon Maundy Thursday when his Lordship is at home to gyf yerly as manny gownnes to as manny poor men as my Lorde is yeres of aige with hoodes to them, and one for the yere of my Lordes aige to come of russet cloth, &c. Item: as manny sherts of lynnnon cloth to as manny poure men. Item: as many tren (wooden) platers after ob. the pece with a cast of brede and a certain meat in it. Item: as manny eshen cuppis with wyne in them. Item: as manny purses of lether, with as manny penys in every purse, &c. Item: My Lord useth to cause to be bought *iiij* yerdis and *iiij* quarters of brode violett cloth for a gowne for his Lord-

⁷⁰ Twysden, ii, 1723.

⁷¹ *Anglia Sacra*, ii, 310.

shipe to doo service in, or for them that schall doo service in his Lordshypes absence, after iiis. viiid. the yerde, and to be furrede with blake lamb, which gowne my Lorde werith all the tyme his Lordship doith service, and after doith gyf to the pourest man. Item: for my Lady, as manny groits to as manny poure men as hir Ladyshipe is yeres of aige. Item: for my Lordes eldest sone, as manny pens of ij pens to as manny poure men as (he) is yeres of aige; for every of my yonge maisters, my Lordis yonger sonnes, as manny penns to as manny poore men as every of my said maisters is yeres of aige," &c.⁷³

How the kings of England used to this, we are told by Sir Thomas More, who says :—" Thensample of Christ in weshyng the Apostles' feete, with his exhortacion unto them by his ensample to do the lyke, byndeth no men to folow the literall fashion thereof in weshyng of folkes feete, as for a rite or ceremony or a sacrament of the church. Howbeit much it hath ben ever synce, and yet in every country of Christendome in places of religion used it is, and noble prynces and great estates use that godly ceremony veri religiously. And none, I suppose, no where more godly than our soveraygne lorde the kynges grace here of this realm, both in humble maner wesshing and wpyng and kyssyng also many poore folkes fete after the noumber of the yeares of hys age, and with right liberal and princely almes therwith."⁷³

⁷³ P. 354, etc.

⁷³ Works, p. 1319. The whole of the Maundy Thursday's ceremonies are thus set forth by the rubrics of the York Missal: *Prelatus vero in revestuario festive paratus cum duodecim presbyteris casulatis et septem diaconibus et totidem subdiaconibus cum dalmaticis et tunicis festive indutis, et thuriferariis et ceroferariis ad altare secundum quod ordinatum erit, incepto "Gloria Patri", introeat. Et dicto "Kyrie eleyson", prelati incipiat,*

In this day's mass, besides the host which he himself had to receive, the sacrificing priest consecrated other two

"Gloria in excelsis", quod dum canitur classicum pulsetur. Prelatus dicat "Pax vobis"; sacerdos, "Dominus vobiscum"; sed non dicatur, "Flectamus genua", nec "Gloria in excelsis", nec "Credo", nec "Agnus Dei", nec "Ite, missa est", nisi in matrici ecclesia ubi penitentium fit reconciliatio et crismatis consecratio. (*Missale Eboracense*, Feria quinta, die cene, fol. h. ii b.) The reservation of the Blessed Eucharist for the morrow is thus prescribed: Et communicet maiores ecclesie. Sanguis penitus sumatur. De corpore Domini in crastinum servetur, et a prelato ubi servandum erit, reverenter ponatur. (*Ibid.*, fol. h. iii.) For the washing of feet, or the "maundy", and the washing of the altars with wine and water and a bunch of hyssop, or of savin, we have these rubrics: Post refectiorem, circa horam vespertinarum, convenient prelatus et clerici omnes ecclesie ad ecclesiam, Et facto prius mandato pauperum, postea fiat mandatum fratrum ubi prelatus et decanus et maiores ecclesie nudis pedibus accincti lintheis lavent fratrum circumsedentium pedes, et cantetur interim antiphona, "Dominus Jesus postquam", cum reliquis antiphonis quæ ad hoc institute sunt in antiphonario. Post hec, diaconus in albis, et subdiaconus, et ceroferarii in medium procedant, ubi diaconus legat in modum lectionis Evangelium secundum Johannem, "Ante diem festum Pasche" etc. Interim a ministris ecclesie ponantur coram prelato et ceteris consedentibus mappe; et nebule cum vino quasi ad cenandum. Finita vero lectione post mandatum completum, statim prelatus dicat hanc orationem, "Adesto, Domine," etc.

His peractis, statim sacerdos cum ministris et crucifero et ceroferariis scilicet in albis, comitante clero, ad altaria lavanda procedant, ubi prius aqua benedicta superinfundatur, laventque sacerdos et diaconus altaria cum ysopo et savina scilicet mixta, et deinde vinum superinfundatur. Dum hec fiunt canatur *R.*, "Circumdederunt me", cum versiculo. Postea vero dicitur antiphona de Sancto cuiuscunque altare erit, et sacerdos subiun-

hosts that were put into a pix, and, at the end of mass, carried privately unto some becoming place in the sacristy. Of these two reserved hosts, one was taken on the morrow—

Good Friday,

by the priest who celebrated what is still called the Mass of the Presanctified; the second he shut up in its pix, and put along with the cross that had just been kissed, within

The Sepulchre,

which always stood on the north side of the chancel. This holy week sepulchre was almost always a slight and temporary erection of wood, hung with the best and richest palls of gold and silver cloth, or costly silks, which could be found, or had been bequeathed for the purpose. Usually there stood within it a winged angel watching, as it were, its little door; and tapers burned, and people prayed about it, day and night, from Good Friday till early morn at Easter.⁷⁴ Sometimes, however, this tomb was made to be lasting, and built of stone. Thus, as a work of art, and crowded with sculptured watching angels and guarding soldiers, it often lent no small beauty to the

gat versiculum cum oratione de eodem, etc. Hoc ordine fiat per singula altaria. Post hec vero bini et bini dicant completorium privatim.—*Missale Eboracense*, Feria quinta, die cene, ff. h. iiii, et seq.

⁷⁴ Of this sepulchre, the following notices are found among the accompts of St. Nicholas' church, Great Yarmouth: "A.D. 1465. Paid for setting up the sepulchre; drying the sepulchre's cloth; bearing the whip; for two pullies over the sepulchre, in the chancel roof; for taking down the sepulchre; for mending the sepulchre; for mending an angel standing at the sepulchre; for dressing and watching the sepulchre; for tending the sepulchre's lights."—*Swinden's Hist. of Great Yarmouth*, p. 811.

church wherein it stood, as may be witnessed from the examples which yet remain at Heckington, Hawton, and other places, and tell us, in low whisperings, what was the belief, what the ritual of gone-by ages. How the nobility of this land sought, in olden times, to be buried at this spot, so that, upon the slab over their graves, the body of our Lord might rest at Easter, we have already shown the reader.⁷⁵

The Kissing of the Cross on Good Friday:

or, as it was more generally called,

The Creeping to the Cross,

was done with precisely the same ceremonial as we have already described among the Anglo-Saxons. The way in which our Catholic kings used to go through this day's ceremonies, or, "The order touchinge their cominge to service, hallowinge of the crampe rings, and offeringe, and creepinge to the Crosse", is shown us in several existing documents.⁷⁶

On this solemn day of sadness, it would seem that the people of their own free will underwent a kind of public penance which was inflicted on them by their parish priest, who smote with a little bundle of rods the hands of those who chose to come and outstretch them to him for that purpose. To such a rite Sir Thomas More refers when he says:—Tindall is as lothe, good tender pernell, to take a lyttle peñauce of the prieste, as the ladye was to come anye more to dyspelyng that wepte even for tender heart twoo dayes after when she talked of it, that the priest had on good fridday with the dyspelyng rodde beaten her hard uppon her lylye white hands. The purchase of these rods

⁷⁵ T. iii, 95. ⁷⁶ *Northumberland Household Book*, p. 436.

for Good Friday, is noticed in some old church expenses thus:—For disseplynyng roddis, and nayles for the sepulchre, 2*d*. *Churchwarden's Accounts of St. Mary Hill, London*, A.D. 1510.⁷⁷

The service for Good Friday was, in fact, almost exactly such as had been followed among the Anglo-Saxons. The cross was crept to on bended knees, and kissed; the Mass of the presanctified was celebrated; and after even-song, which was said at the end of Mass, the celebrant put off his red chasuble, and along with another priest—both bare-foot—carried the third reserved particle of the Blessed Eucharist from Maundy Thursday's consecration, enclosed in a pix, and the cross that had just been kissed, to the sepulchre wherein he left them with lights burning around till Easter Sunday morning. The ceremonies in the York Missal are almost the very same as those we have described.⁷⁸

⁷⁷ *Illustrations*, etc., ed. Nichols, p. 105.

⁷⁸ At the reading of the Passion, the altar-cloth was thus taken from off the altar: Non scindamus illam; sed sortiamur de illa cuius sit. Ut scriptura impleretur. ¶ Hic distrahantur lintheamina super altare connexa.

The ceremony for kissing the cross was thus ordered: Orationibus completis, prelatus et ministri in revestuario discalceati in albis tantum procedant super tapeta strata et in australi parte chori sedeant super scannum substrato illis tapeto, et lintheo super pulvinaria iniecto. Deinde vicarii duo in albis a dextra parte altaris stolas suas coram se in modum crucis habentes pedibus super tapeta ab altari usque in chorum expansa procedentes; et crucem coopertam cum cervicali superposito baiulantes canant antiphonam "Popule meus".

Duo diaconi in albis, nudis pedibus, in medio ante ostium occidentale chori respondeant, ter genua flectendo, "Agyos o theos".

Chorus similiter ter genua flectendo, dicat antiphonam, "Sanctus Deus".

The Sarum rites for

Postea dicti duo vicarii cum cruce aliquantulum progressi dicant antiphonam, "Quia eduxi te", etc.

Tandem duo vicarii intra ianuas australes chori super gradus altiores stantes discooperta cruce dicant hanc antiphonam, "Ecce lignum Crucis", etc.

Chorus flexis genibus dicat "Ecce lignum Crucis", etc.

Interim prelatus, et ministri, et decanus, cum reliquo clero adorent crucem, alia antiphona interim canenda, "Tuam Crucem adoramus, Domine", etc.

Item dum chorus adorat, canatur hymnus,—

"Crux fidelis inter omnes

Arbor una nobilis", etc.

¶ Dum populus adorat, canatur antiphona cum versu, "Dum fabricator mundi", etc.

Tandem adorata cruce baiulent eam duo vicarii usque ad locum sepulchri; ubi prelatus eam accipiens incipiat has antiphonas, et chorus finiat, "Super omnia ligna cedrorum", etc.

Postea prelatus ponat flexis genibus crucem in sepulchro et duos cereos accensos cum duobus urceis. Postea thurificet eam, et tunc erectus incipiat antiphonam, "Sepulto Domino signatum est monumentum", etc. Chorus canendo finiat.

Deinde prelatus casulatus, et ministri in albis in revestuario calciati accedant ad gradus ante altare, dictisque "Confiteor" et "Misereatur", et absolutione, cum precibus, et oratione "Aufer a nobis", more solito prelatus accipiat in armariolo calicem cum corpore Domini quod a pridie servabatur; et precedentibus duobus torchiis accensis usque ad altare baiulet. Sacrificioque super altare collocato, vinum aqua mixtum non sanctificatum in calicem ponat et thurificet, ablutisque manibus redeat ad altare pretermisissisque, "In spiritu humilitatis", etc., et facta conversione ad populum, dicat statim mediocri voce, "Per omnia secula", etc.; "Pater noster", etc.; "Libera nos, quæsumus", etc. In qua oratione dividat corpus Domini; sicut fieri solet aliis diebus.

[Hac

Holy Saturday

vary not a tittle from the olden ones: the new fire, the paschal candle, the baptismal font, were each, as they had heretofore been, hallowed. This may be seen from the following monuments of our old and ever to be beloved ritual. To illustrate the “*cereus in hasta quadam*” in St. Osmond’s Treatise, p. 52, cap. lxxix, is given this wood-cut from the Salisbury Processional, printed A.D. 1528, a copy of which is in the writer’s possession. In many of our larger churches for the

*Paschal Candle,*

blessed with so much form this day, the candlestick was seven-branched, made of laton or brass, so that it could be easily set up or taken to pieces again, and of itself a beautiful work of art, spreading out its six limb-like arms with their tapers over a wide space of the presbytery. It was so fashioned that the candle reached almost to the vaulting of the roof: from the seventh or upright branch in the middle, arose a tall thick piece of wood, sometimes round sometimes square, but always, as it would seem, painted to look like wax. This wooden imitation of a candle, which rested on the socket of the middle branch, was called—it is not known why—the “Judas of the paschal,” at the top of which was let in the true wax candle, which was often not round but

Hac enim die sacrificium non offertur sacramentaliter sed sumitur altera die oblatum, prelato autem cum silentio communicato, ut premittitur cum ceteris qui communicare voluerint.—*Missale Eboracense, Feria sexta in Parasceve*; ff. h. viii, h. viii, et seq.

square.⁷⁹ To light it, as well as, no doubt, to carry off the smoke, they contrived at Durham Cathedral an opening in that part of the ceiling just above it.⁸⁰

What the ceremonies were on Holy Saturday, these extracts from an Ordinal after Sarum use, (a MS.⁸¹ in the British Museum), will show:—

De Ornamento ecclesie et altarium in Vigilia Pasche.

Sabato sancto, id est in Vigilia Pasche, tota ornetur ecclesia, omnes clerici ecclesie diei servientes radantur vel tonsentur ut tante festivitati decenter sint ornati. Ymagines vero non discooperiantur usque ad matutinas diei pasche post vespervas provideantur lectiones, altaria festive cooperiantur et festivo modo ad ostendendam tam ineffabilis gaudii solempnitatem intrinsecus et extrinsecus dignissime cuncta adornetur precipue apparatus mentium in tanta resurrectionis gloria non negligatur. Nona autem tardius cantetur solito modo; hoc quoque observetur ut ita officium servicii protrahatur quatenus cuncta vespervum missa dicitur omne enim officium presens de nocte est sicut in ipsa consecratione cerei memoratur, *Hec nox est.* Et beatus Innocentius papa ordinavit ista biduo sacramenta non celebrari ipso die scilicet passionis Christi nec sabbato sancta. Nec enim decet ut ea die victimas a fidelibus in sacramento immoletur qua per se ab infidelibus dignata est immolari nec ea que ab eisdem infidelibus sub custodia sepulchri se teneri permisit. In quo innuitur quod missa presentis officii non de sabbato sed de dominica propria esse manifestatur, unde in ordine Romano dicitur ‘In vigilia resur-

⁷⁹ Item, paid for twelve *Judacis*, to stand with the tapers, 2s. *Illustrations*, p. 9.

Mem., that the *Judas* of the pastel, i. e. the tymbre, that the wax of the pastel is driven upon, weigheth 7 lb.—*Ibid.*, 107.

⁸⁰ *Ancient Monuments and Rites*, etc., p. 9.

⁸¹ Harley, 1001.

reccionis, ante mediam noctem non est populus dimittendus de ecclesia iuxta canonum sanctiones; ex concilio Aurasicano' capitulo secundo; sabbato sancto, hoc est in vigilia pasche, ieiunium ante noctis initium nisi a pueris vel infirmis non solvatur, et misteria misse hiis duobus diebus non celebrantur. In hac missa quoque omnes qui legant vel ad gradum chori cantent, in albis esse debent ad instar angelorum qui in albis apparuisse leguntur, ministri quoque altaris festive induantur et sacerdos qui baptismum fecerit vilioribus indumentis usque ad missam induatur, si vero baptismum non est celebraturum, tunc optimis vestibus induatur. Omnibus vero clericis honeste preparatis, et in choro congregatis, executor officii in capa serica, deinde diaconus dalmatica, et subdiaconus induantur cum ministris suis, et eat processio per medium chori et per ostium occidentale ad quandam columpnam ecclesie ex parte australi et ad novum ignem benedicendum absque cruce, et sine lumine in cereis et igne in thuribulo; Quodam de prima forma in superpellicio cereum illuminandum in hasta quadam deferente et precedente processionem post aque latorem choro sequente, et precedentibus excellentioribus psalmum *Dominus illuminacio* in eundo dicentibus. Finita autem benedictione ignis et incensi, thuribulum de isto sancto igne impleatur, et cereus super hastam illuminetur, et alia candela incendatur unde idem cereus super hastam si forte extinguatur, possit reaccendi. Quo peracto redeat processio in choro per medium chori duobus de secunda forma in superpelliciis 'Inventor rutili' canentibus. Finito ymno, mox diaconus in consecrationem cerei intrat, sic incipiendo *Exultet jam angelica*. Interim subdiaconus et ceteri ministri altaris ultimo loco assistant in choro, prelatus sedeat in sede sua omnibus ceteris astantibus ad tam sacri luminis consecrationem intendentibus. Et cum diaconus dixerit *Suscipe sancte Pater huius in-*

censi sacrificium vespertinum, ponat ipse diaconus incensum in thuribulo tantummodo cereum et postea quinque grana incensi qui ab executore officii fuerint sanctificata atque benedicta post quam novus ignis benedicendus fuerit firmiter in ipso cereo infigat in modum crucis. Thuriferarius post incensatum a dyacono cereum, donec idem cereus consecratus sit, ibidem cum thuribulo fumigante consistat. Rursus cum diaconus dixerit *In honorem Dei rutilis ignis accendat*, secretarius magnum cereum accendat, et cum adjunxerit *Qui licet divisus in partes*, accendat duos cereos ex utraque parte magni cerei in candelabris positos, deinde omnes cereos per circuitum ecclesie. Cereus namque magnus usque post completorium in die Pasche non extinguatur, qui etiam per totam ebdomadam ad missam maiorem accendatur. Simili quoque modo magnus cereus debet accendi omnibus festivis diebus ad missam maiorem usque ad ascensionem Domini in vigilia ascensionis Domini ad vespertas accendatur magnus cereus usque in crastinum ad processionem, et cum processio sit mota interim magnus cereus extollitur et candelabrum similiter. Peracta consecratione cerei in vigilia Pasche statim prima lectio incipiatur *In principio*, tunc vero duo cerei in candelabris usque ad missam extinguantur. Tunc et sacerdos indutus casula mediocri ad altare procedens cum diacono et subdiacono revestitis non modo confessionem dicat sed antea eam dicat in vestiario, tum dicat *Pater Noster*, et osculato altari, cum ipsis ministris sessum eat. In lectionibus tituli postponuntur et lectiones sine titulo legantur propter cecitatem cathecumenorum qui sunt insipientes non pronuntiatur lectio illius libri quia cathecumeni celestis cives Jerusalem nondum agnoscunt. Frustra enim profertur auctor incognitus quibus firmissima auctoritas vilscere potest. Qui vero legant vel cantent albis induantur. Lecta prima lectione Tractus non sequitur set

oratio *Deus qui mirabiliter*, demum legantur cetera lectiones cum suis Tractibus. Singuli vero Tractus in choro alternis vicibus cantentur. Finito tractu *Sicut cereus* et duabus orationibus que sub una clausula *per Dominum Nostrum* dicuntur, statim sequitur septiformis letania hoc modo *Kyriel Xp'el Xp'el audi nos* statem sequatur *Sancta Maria ora pro nobis* que a vii. pueris in superpelliciis in medium chori ad altare conversis habitu nec loco mutato dicitur. In hiis duabus letaniis non dicitur '*Pater de celis Deus miserere nobis*, nec '*Fili Redemptor mundi Deus*, nec '*Spiritus Sancte Deus*, nec '*Sancta Trinitas unus Deus*, Gelasius Pontifex ordinavit dicens quod ipse qui Pater, et Filius, et Spiritus Sanctus est una persona in unitate, et tres persone in trinitate et in sepulchro se custodiri permittit, nondum adhuc surrexerat a mortuis qui voluit prophetiam implere, set iacuit in sepulchro usque ad tertium diem quod bene iste predicte quatuor clausule in hiis letaniis possunt pretermitti.

Then comes, '*Eodem die Processio ad Fontes. Finita Septiformis letania*, &c. As at Salisbury, so did they at York for all these ceremonies.⁸² On this day, as well as

⁸² In Sabbato sancto Pasche, ignis de berillo vel de cilice exceptus in occidentali parte ecclesie accendatur. Prelatus vero post nonam decantatam sacris vestibus capa alba serica indutus, precedentibus ministris in albis cum textu et cum cruce appenso et thurifero cum thuribulo vacuo, et cum cereo haste affixo qui ab aliquo maiori debet ferri et ceroferariis cum cereis non accensis et puero cum aqua benedicta ad ignem benedicendum procedat maioribus ecclesie proximo prelatum sequentibus et inferioribus subsequenter stanteque in ordine clero: prelati cum ministris stans iuxta ignem dicat legendo: "Dominus vobiscum", etc.; "Deus qui filium tuum angularem scilicet lapidem", etc.; "Domine sancte pater omnipotens eterne Deus benedicere et sanctificare digneris istum ignem", etc.

upon Whitsun eve, at the moment the officiating priest sang the first words of the *Gloria in excelsis Deo*, the bells

Benedictio incensi.

"Oremus. Veniat omnipotens Deus super hoc incensum largae tue benedictionis infusio," etc.

Deinde aspergatur ignis a prelato aqua benedicta, et impleto thuribulo de igne benedicto, et incenso benedicto a prelato imposito thurificetur ignis a prelato. Postea accensis cereis videlicet tam cereis a ceroferariis deportatis quam cereo haste affixo de igne benedicto, redeat in chorum processio ex parte boriali, et prelatus cum ministris et maioribus ecclesie processionem sequatur, ceroferariis canentibus hunc hymnum, "Inventor rutili dux bone luminis", etc. Sequitur benedictio cerei Paschalis a diacono dalmaticato facienda, prelato capato interim in sede sua residente. "Exultet iam angelica turba", etc. Postea septem pueri in suppelliciis vel in albis in choro letaniam hanc cantent, choro eis alterna respondente.

Deinde quinque diaconi vel subdiaconi in suppelliciis hanc continuo subiungant letaniam, et cum dicitur "Sancta Dei genitrix", procedat processio ad fontes benedicendos precedentibus puero cum aqua benedicta et ceroferariis et crucifero, et duobus diaconibus in suppelliciis cum crismate et oleo, et subdiacono cum textu et diacono in albis, et his qui letaniam canunt in medio processionis subsequentibus: prelatus vero capatus cum capellano et baiulo sue crucis et duobus ceroferariis sequatur processionem.

Deinde rector chori incipiat "Kyrie leyson", etc.

Deinde prelatus cum vii. vel v. diaconibus dalmaticatis et totidem subdiaconibus tunica festive paratis precedentibus ceroferariis et ij. thuribulis introeat ad altare, factaque confessione et dictis "Kyrieleyson", ut supra, prelatus incipiat "Gloria in excelsis Deo", quod dum canitur, classicum pulsetur. Oratio, "Deus qui hanc sanctissimam noctem", etc. ¶ Ad Collocen., "Fratres, si consurrexistis", etc.

Duo vicarii in albis cantant "Alleluia". Quo incepto, chorus

rang out a full peal, and all the canons and clerks who were chanting in the choir, knelt down for a second, took off the black choir-copes and arose clad in their surplices; and vested thus white came to church and performed the choir duty, all through the Easter holidays till Low Sunday. This casting aside of the black cope, was meant to teach them, not merely to drop the livery of sorrow, but to put on the new man.

Connected with this change of dress by the clergy, was a domestic custom thus described in the *Liber Festivalis* :—

In die paschē.

Good friends ye shall know well that this day is called in many places God's Sunday. Know well that it is the manner in every place of worship at this day to do the fire out of the hall, and the black winter brands, and all thing that is foul with smoke shall be done away, and there the fire was shall be gaily arrayed with fair flowers. and strewed with green rushes all about, showing a great ensample to all Christian people, like as they make clean their houses to the sight of the people, in the same wise ye should cleanse your souls, doing away the foul brenning (burning) sin of lechery, put all these away, and cast out all thy smoke, dust, and strew in your souls flowers of faith and charity, and thus make your souls able to receive your Lord God at the feast of Easter—(Deponentes omnem maliciam) and put away all malice and all sorrow, for right as ye will suffer nothing in your house that stinketh and savoureth evil wherewith ye may be deceived, right so Christ, when he cometh into your house of your souls, and he find there any stink of wrath, envy, or any other

nigras cappas exuant et missam in suppelliciis explicant.—Missale Eboracense, fos. i, i b.; i, ij; i, vii, et seq.

deadly sin, he will not abide there, and anon he goeth his way. And then cometh the fiend in and bideth there.⁸³

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the church was lighted up, and thither every body hastened ere one toll had been given on the bells. Two of the upper priests, accompanied by the acolytes and the thurifer, and followed by the whole clergy, walked to the sepulchre, and having fumed it with incense on their bended knees, most reverently took out the pix which held the body of our Lord, and carried it to the high altar, where they hung it up within the cup or dove beneath the canopy. All the bells then rang out a gladsome peal at once. Going back again with the same attendants, these two priests next took out of the sepulchre the crucifix which had been kissed, and buried there on Good Friday. Holding this cross between them in both their arms, they entoned the anthem *Christus resurgens ex mortuis*, and then began the procession to some small altar, at the foot of which they laid the crucifix down upon a cushion; and the clergy and people came or 'crept,' as they did on Good Friday, and kissed it. This was an act of devotion which our Catholic countrymen well understood, and warmly loved; and our old writers often spoke of it. Langland sketches what once was an English Easter morn thus:—

"Men rongen to the resurexion.
And right with that I wakede,
And callede Kytte my wife,
And Calote my doghter;
And bad hem rise and reverence
Goddess resurrection;

⁸³ Fo. xxxviii.

And crepe to the cros on knees
 And kisse it for a jewel
 For Goddes blissede body
 It bar for oure boote
 And it a-fereth the fend
 For swich is the myghte
 May no grisly goost
 Glide there it walketh.”⁸⁴

By the cross, as on Good Friday, there was a basin into which each one dropped his offering; from the *Northumberland Household Book*, we find that “My Lords offeringe accustomede yerely upon Ester day in the morning when his Lordshippe crepith the Cros after the Resurrection,” was *iiij*.⁸⁵

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⁸⁴ *Piers Ploughman*, ed. Wright, ii, 395.

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which, with great devotion and reverence, they tooke a marvelous beautifull image of our Saviour, representing the resurrection, with a crosse in his hand, in the breast whereof was enclosed in bright christall the holy Sacrament of the altar, through the which christall the Blessed host was conspicuous to the beholders. Then, after the elevation of the said picture, carryed by the said two monkes uppon a faire velvett cushion, all embrodered, singinge the anthem of *Christus resurgens*, they brought it to the high altar, settinge that on the midst thereof, whereon it stood, the two monkes kneelinge on their knees before the altar and senceing it all the time that the rest of the whole quire was in singinge the aforesaid anthem of *Christus resurgens*. The which anthem beinge ended, the two monkes took up the cushions and the picture from the altar, supportinge it betwixt them, proceeding, in procession, from the high altar to the south quire dore, where there was four antient gentlemen belonginge to the prior, appointed to attend their cominge, holdinge upp a most rich canopye of purple velvett, tached round about with redd silke and gold fringe; and at everye corner did stand one of these gentlemen to beare it over the said image, with the Holy Sacrament, carried by two monkes round about the church, the whole quire waitinge uppon it with goodly torches and great store of other lights—till they came to the high altar againe, whereon they did place the said image, there to remaine untill the Ascension day.” One of such images was bequeathed by cardinal Beauforth to Wells cathedral: *unam ymaginem argenteam deauratam resurrectionis Dominicae stantem super viride terragium amilasatum, habentem birillum in pectore pro corpore Dominico imponendo, ponderis trojani octuaginta et quin-*

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Every day through Easter week, a solemn procession led by no less than four rulers of the choir and accompa-

⁸⁷ *Mon. Angl.*, ii, 280.

⁸⁹ *Crede Michi*, fo. xi.

⁸⁸ *Ib.* viii, 1279.

⁹⁰ *Ancient Monuments*, etc., p. 11.

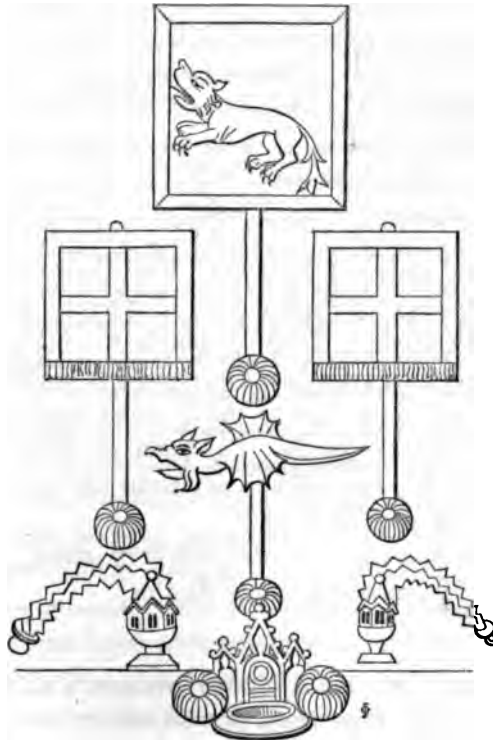
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⁹⁴ *Crede Michi*, fo. xiii.

Between the Anglo-Saxon and the Sarum rite there was but small difference : this latter bore about it a strong sister likeness to the first, so that, while looking upon the one, we, after a way, behold both. In its features and its whole stature, we gaze, as it were, upon our fathers in their religious life ; we read their ghostly annals, through a thousand years and more, as a Catholic people. It tells us what men and women, old and young, high and low, then did and must have done to have got for this land of England that sweet name, among the nations, of “the island of Saints.” When we take a remembrance of this liturgy with us into the tall cathedral and the lowly parish church, those dear old walls that catholic hands built are again quickened into ritual life ; we see the lighted tapers round the shrine, or circling about the Blessed Sacrament hung above the altar ; we catch the chant, we witness the procession as it halts to kneel and pray beneath the rood-loft ; to the inward eye, the bishop with his seven deacons and as many subdeacons, is standing at the altar sacrificing, and as he uplifts our divine Lord in the Eucharist, for the worship of the kneeling throng, we hear the bell toll forth slowly, majestically. From the southern porch-door, to the brackets on the eastern chancel wall for the B. V. Mary’s and the patron saint’s images, every thing has its own meaning and speaks its especial purpose, as intended by the use of Sarum. Can these rites never again be witnessed in England ? They may. Let us hope then—let us pray for their restoration, so that England may once more gaze upon her olden liturgy ; let us hope and pray that her children, in looking upon, may all acknowledge their true mother, and love and heed the teaching the while they study the ritual of *the Church of our Fathers*.

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⁸⁸ *Ib.* viii, 1279.

⁹⁰ *Ancient Monuments*, etc., p. 11.

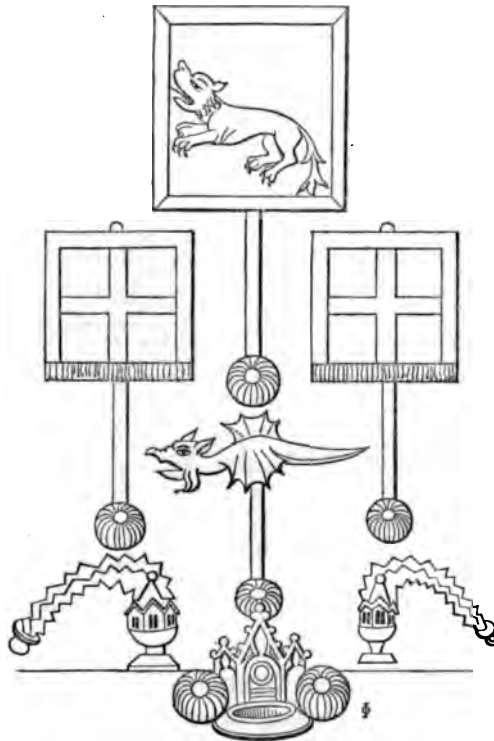
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All Hallows,

the eighth response at matins used to be sung. Five boys—emblematic of those five wise maidens in the parable—robed in surplices, and each with an amice, veil-like, drawn over his head, and holding a lighted taper in his hand, came forth, and, standing at the steps between the choir and the presbytery, sang that response—*Audivi vocem de coelo dicentem : Venite omnes virgines sapientissimae, &c.*⁹⁵

Such, reader, are the chief though not all the beauties of our dear old Sarum rite, which, after all, was so very Anglo-Saxon in its leading features. To love those olden ways in which our fathers for ages trod, is what has been told us and taught us by some of the highest holiest men who have lived at different times and various places in God's one catholic everlasting Church. How St. Charles Borromeo strove and wrought successfully to keep up the liturgy and ritual as they were left by his predecessor, the great St. Ambrose; how Cardinal Ximenes preserved, at Toledo, the Mozarabic service—are facts well known. Benedict XIII, while Abp. of Benevento, among other revivals of forgotten or neglected rites, and other services rendered to the liturgy, brought back into use at his cathedral the ceremony of washing the altar with water and wine, on Maundy Thursday, for which he is much praised by Cardinal Borgia.⁹⁶ The Holy See, nay the Church herself, has always acknowledged the lawfulness of keeping up local rites and praiseworthy customs in different countries. The council of Trent, *Sess. XXIV*., in its *Decretum de Reformatione Matrimonii, cap. i.*, says :—*Si quae provinciae aliis, ultra praedictas, laudabilibus*

⁹⁵ Part III, p. 39.⁹⁶ *De Cruce Vatic.*, p. 74.

consuetudinibus et caeremoniis hac in re utuntur, eas omnino retineri sancta Synodus vehementer optat. For the holy See, and the Roman Congregation of Rites, Gavanti, than whom a more trust-worthy witness could not be found, assures us that :—Proprios mores unaquaque habet ecclesia et laudabiles consuetudines, quas non tolli à caeremoniali Romano, neque à rubricis Breviarii, sapientius declaravit Sacra rituum Congregatio.

That a difference in her ritual could nowise hurt the Church's oneness of belief and teaching, has been ably shown by Father De Azevedo, one of the brightest lights which shone in that learned Association for liturgical studies, formed and often presided over in person by Benedict XIV. This intimate friend of that Roman pontiff says :—

Tantum abest, ut veteri assentiamur quaerelae, in Ecclesia, quae unicam fidem profitetur, tot officii recitandi institutiones nequaquam esse ferendas, ut ipsam iis varietatibus, tanquam variis gemmis, et monilibus exornatam, variaque suppellectili divitem confidenter praedicemus. Christi sponsa est, adeoque pretiosum exposcit indumentum multiformi colorum nitore distinctum. Quid autem vestes multicolores nisi varietas sacrorum rituum quibus ecclesiastici viri. Deo laudes persolvunt? Unam quidem Ecclesiam universalem et orthodoxam confitemur; sed unius corporis plura membra diversa obire munia in unum finem tendentia quis nescit. Praeterea, uti gentium, ac nationum mores diversi sunt, ita ad actus religionis, cultumque Divinum diversis utuntur institutis, quae, salva Christianae fidei integritate, vix possent ab eis vel omitti, vel auferri.⁹⁷

⁹⁷ *De Azevedo, De Divin. Off. et Missae Sacrif. Exercitationes, Venetiis, 1783, t. i, p. 38, Exercise x.*

Between the Anglo-Saxon and the Sarum rite there was but small difference : this latter bore about it a strong sister likeness to the first, so that, while looking upon the one, we, after a way, behold both. In its features and its whole stature, we gaze, as it were, upon our fathers in their religious life ; we read their ghostly annals, through a thousand years and more, as a Catholic people. It tells us what men and women, old and young, high and low, then did and must have done to have got for this land of England that sweet name, among the nations, of “the island of Saints.” When we take a remembrance of this liturgy with us into the tall cathedral and the lowly parish church, those dear old walls that catholic hands built are again quickened into ritual life ; we see the lighted tapers round the shrine, or circling about the Blessed Sacrament hung above the altar ; we catch the chant, we witness the procession as it halts to kneel and pray beneath the rood-loft ; to the inward eye, the bishop with his seven deacons and as many subdeacons, is standing at the altar sacrificing, and as he uplifts our divine Lord in the Eucharist, for the worship of the kneeling throng, we hear the bell toll forth slowly, majestically. From the southern porch-door, to the brackets on the eastern chancel wall for the B. V. Mary’s and the patron saint’s images, every thing has its own meaning and speaks its especial purpose, as intended by the use of Sarum. Can these rites never again be witnessed in England ? They may. Let us hope then—let us pray for their restoration, so that England may once more gaze upon her olden liturgy ; let us hope and pray that her children, in looking upon, may all acknowledge their true mother, and love and heed the teaching the while they study the ritual of *the Church of our Fathers*.

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DE
OFFICIIS ECCLESIASTICIS
TRACTATUS.

PERSONAS, et earum officia, dignitates, et consuetudines, quibus ecclesia Sarisburiensis ordinatur et regitur juxta institutionem felicitis memorie Osmundi ejusdem fundatoris episcopi, presens tractatus explanat.

I.

DE PERSONIS IN ECCLESIA SAR. CONSTITUTIS.

Quatuor igitur sunt persone principales; Decanus, Cantor, Cancellarius, Thesaurarius; et quatuor Archidiaconi; viz. archidiaconus Dorsete, Berkesire, et duo Wiltesire; preterea subdecanus, et succentor.

II.

DECANI *officium* est quod omnibus Canonicis et Vicariis cum animarum regimine et morum correctione preemineat, quod debeat causas omnes ad capitulum spectantes audire, et judicio capituli terminare—excessus clericorum corrigere et delinquentium personas juxta delicti quantitatem et personarum qualitatem digna animadversione punire. Preterea Canonici ab Episcopo institutionem, a Decano vero possessionem de prebendis accipiunt, cum consensu capituli. Decani est etiam canonicis jam institutis communam eccle-

sie suo jure conferre et eis stallum in choro et locum in capitulo assignare. Vicarias vacantes ad presentationes Canoniorum presentium, vel justa et probabili causa, vel de licentia Decani et Capituli ob quamcunque causam absentium, de clericis idoneis ordinare. Verum si ultra mare absente Canonico, quacumque de causa, vicaria aliqua vacaverit, Decanus eam sua propria auctoritate citra assensum ipsius Canonici, cui voluerit clerico idoneo potest conferre. Preterea nullus clericus de superiori gradu vel de secunda forma in choro admittitur nisi auctoritate Decani. Preterea omni duplici festo, absente episcopo, et in prima dominica Adventus, et in dominica Palmarum, et in capite Jejunii, et in tribus diebus ante Pascha, et in vigilia Pentecostes, et in anniversariis Episcoporum et Decanorum ecclesie, divinum tenetur exequi officium.

III.

CANTORIS *officium* est chorum in canticum elevatione et depresione regere vel per se vel per succentorem suum, et in omni duplici festo lectiones legendas canonicis presentibus injungere, cantores, lectores, et ministros altaris in tabula ordinare. Ad illum etiam pertinet puerorum instructio et disciplina, et eorundem in choro admissio et ordinatio. Preterea in majoribus festis duplicibus tenetur interesse regimini chori ad missam cum ceteris rectoribus chori. Preterea in omni duplici festo, rectores chori de cantibus injungendis et incipiendis tenetur instruere. Preterea omnes cantos ab Episcopo incipiendos ipsi Episcopo, in propria persona, tenetur injungere, et inobedientes in premissis corripere, et coercere.

IV.

CANCELLARII *officium* est scholis regendis et libris corrigendis curam impendere—lectiones auscultare, et terminare,

—sigillum ecclesie custodire—litteras et cartas componere, et litteras in capitulo legendas legere—lectiones in tabula notare; omnes etiam lectiones ad missam que in tabula non scribuntur, tenetur inungere.

V.

THESAURARI *officium* est ornamenta et thesauros ecclesie conservare, luminaria subministrare scilicet :

Dominica prima in Adventu quatuor cereos ad utrasque vespervas et ad matutinas et ad missam scilicet duos insuper altari et alios duos in gradu coram altari. Simile observetur in Dominica Palmarum. In aliis autem dominicis omnibus per annum, et quandocunque chorus regitur et invitatorium a duobus dicitur tantum duos debet administrare. In Dominicis tamen omnibus ad missam quatuor. In die natali Domini ad utrasque Vespervas, et ad missam octo cereos debet administrare unumquemque unius libre ad minus circa altare et duos coram imagine Bte. Marie, ad matutinas totidem, et preterea sex in eminentia coram Reliquiis et Crucifixio et imaginibus ibi constitutis, et in corona ante gradum quinque unumquemque dimidie libre ad minus. Et quinque super murum post pulpitum Lectionum. Simile observatur in omnibus festis duplicibus que habent processionem. A Pentecoste tamen usque ad Nativitatem Bte. Marie, et in ipso festo Nativitatis septem cerei candelabro eneo imponuntur. In aliis vero duplicibus festis minoribus quatuor circa altare et duos coram Ymagine Bte. Virginis ad utrasque Vespervas, et ad missam ad matutinam preterea tres in corona, et tres post pulpitum. Quandocunque Invitatorium a tribus dicitur, et quinta et sexta feriis et sabbato Ebdomada Pasche et Pentecostes idem exigitur servicium in luminaribus quod in prima die dominica Adventus. In Cena Domini sicut in diebus

dominicis ad missam. In die Parasceve ad missam duos cereos debet. Omni feria per annum unum tantum ad matutinas scilicet ad gradum chori, ad missam vero duos cereos. In Vigilia Pasche et Pentecostes ad missam quod in festis majoribus duplicibus. Preterea in die Parasceve post repositum corpus dominicum in sepulchro, duo cerei dimidie libre ad minus de Thesaurarea tota die ante sepulchrum ardebunt. In nocte sequenti et exinde usque ad processionem que fit die Pasche ante matutinas, unus illorum. Magnum etiam cereum pascalem, preterea, unum mortarium tenetur thesaurarius administrare singulis noctibus per annum coram altari Sancti Martini et aliud ante januas ostii chori occidentalis dum matutinarum expletur officium. Sacristas quoque suis expensis tenetur exhibere thesaurarius, campanas vero ecclesie congrue suspensas in statu congruo conservare et earum usibus necessare providere. Ornamenta etiam ecclesie suis expensis reficere; panem, vinum, aquam, et candelas, singulis altaribus ecclesie, excepto parrochiali, administrare; incensum, carbonem, stramen, juncum, et nattas per totum annum comparare; juncum vero in his festis, in Ascensione Domini et Pentecoste, in festo Sti. Johannis Baptiste, in Assumptione et Nativitate Bte. Marie: stramen in his festis, in festo Omnium Sanctorum, in Natali Domini, in Purificatione Bte. Marie, in Pascha * * * nattas in festo Omnium Sanctorum.

VI.

ARCHIDIACONI officiales Domini episcopi quorum officium in exterioribus administrationibus consistit.

VII.

SUBDECANI *officium* est, si decanus affuerit ecclesie, vices ejus supplere, curam archidiaconatus in urbe et suburbio gerere.

VIII.

SUCCENTORIS *officium* est vices cantoris absentis supplere, scolam cantus per officialem suum regere.

IX.

DE DIGNITATIBUS PERSONARUM, ET CANONICORUM ECCLESIE SAR.

Dignitas Decani est ut nullus canonicorum vel aliorum clericorum ecclesie, preter ejus licentiam, sibi minuat, vel a civitate recedat per unam noctem foris moram ex certa scientia facturus. Preterea, decano chorum vel capitulum intrante, vel transitum ibi faciente, clerici omnes tenentur assurgere, et chorum ex parte occidentali intrantes, vel exeuntes eidem inclinare.

Dignitas item Decani est et omnium canonicorum ut Episcopo in nullo respondeant nisi in capitulo et judicio tantum capituli pareant. Habent etiam curiam suam in omnibus prebendis suis et dignitatem archidiaconi ubicunque prebende fuerint assignate in diocesi episcopatus Sar. sive in ecclesiis vel decimis aut terris, ita quidem ut nulla omnino exigentia in dono, vel in assisa, vel aliqua alia consuetudine ab episcopo vel quolibet alio, fiat in prebendis eorum. Sed omnes libertates et omnes dignitates plenarie et pacifice habeant quas predictus Osmundus Episcopus in eis prebendis cum eas in suo haberet dominio. Preterea quicumque Canonicus prebendam aliquam obtinet unciam auri Decano, et Canonicis quadraginta solidas, vel unius diei procuracionem, caritatis gratia, solvere tenetur. Si quis autem Canonicorum sive ad dedicationem ecclesiarum, sive aliàs cum Episcopo ejusdem ecclesie fuerit, partem oblationis sicut capellanus, habebit. Ad hoc etiam duas partes (prebende?) Canonici defuncti in usum concessit Episcopus Osmundus ceterorum Canonicorum, et tertiam partem in usum pauperum per ipsius anni spatium: sepulturam insuper totam cum oblationibus que Episcopo

missam celebranti in ecclesia Sar. offeruntur, preter auri medietatem. Si Dominus Episcopus Ecclesias, vel capellas prebendarum dedicaverit, nichil ibi percipiunt capellani Episcopi, nec alii nisi solus canonicus cujus fuerit prebenda. Preterea si decanus, sive quicumque canonicus per aliquam prebendam transitum fecerit, de jure et dignitate sua, debet ei hospitium a canonico cujus fuerit prebenda, per unam noctem honorifice exhiberi; sive fuerit canonicus presens, sive non. Et si culpa ipsius canonici, vel servientis sui, in hospitio sicut decet, non fuerit admissus, illius noctis expense canonico super hoc conquerenti de prebenda ipsa, judicio capituli, in integrum restituentur. Per aliam quoque noctem sive alias si rationabiliter eam exigerit, in fratrem et canonicum hospitalitatis gratiam tenebitur exercere. Et si necessitas evidens appareat, equos eidem usque Sarum administrabit.

X.

DE RESIDENCIA PERSONARUM ET CANONICORUM, ET ALIIS CONSUEUDINIBUS ECCLESIE SARUM.

Decanus, Cantor, Cancellarius, Thesaurarius residentes sint assidue in ecclesia Sar. remota omni excusationis specie.

Archidiaconi cum tali moderamine officium archidiaconatus impleant, et duo semper ex eis residentiam faciant in ecclesia nisi necessaria et evidens causa possit eos excusare. Canonicos nichil potest excusare quin et ipsi residentes sint in ecclesia, nisi causa scholarum et servitium Domini regis qui unum habere potest in capella sua et archiepiscopus unum, et episcopus tres, verumtamen, si necesse habuerit. Canonicus pro communi utilitate ecclesie, vel prebende sue, et hoc fuerit in manifesto, poterit per anni tertiam partem abesse. Quando vero aliquis constituitur canonicus, debet coram fratribus jurare, presente Evangelio, se dignitates et consuetudines Sar.

ecclesie inviolabiliter observaturum. Defuncto, autem, canonico, omnes exitus et obventiones prebende sue totius termini infra quem decedit, ei debentur. Reditus quoque termini proximo sequentis, et obventiones primi diei illius termini. Sunt autem quatuor termini, scilicet, Festum Sancti Michaelis, Natale Domini, Pascha, et Nativitas Sancti Johannis Baptiste. Preterea, elapso termino infra quem decedit, tertiam partem totius prebende, per annum sequentem percipit: ex illa tamen tertia parte Vicario prebende totius anni sequenti debentur stipendia. Residuum vero in usus pauperum vel aliàs pro dispositione defuncti erogatur. Canonico, preterea, defuncto, statutum est triginta diebus in conventu obsequium fieri et trigintale separatim unumquemque celebrare presbiterorum, reliquos, vero, cujuscunque ordinis sint, separatim psalteria cantare viginti et ab unoquoque in ebdomada sua privatim anniversarium celebrari.

XL.

DE PENA DELINQUENTIUM.

Seniores obsequendi sunt ut patres, veruntamen si in cotidiano servitio, vel horis canonicis sine rationabili causa sepiùs defuerint et a decano correpti hoc non emendaverunt, debent, in capitulo coram decano et fratribus prostrati, veniam recipere. Si vero de inobedientià et rebellionem, vel alio notorio, deprehensi fuerint, debent a stallo degradari, et ad hostium post decanum vel in choro ultimi pueror. secundum quantitatem delicti penitentiam agere. Quod si hanc disciplinam neglexerint et incorrigibiles apparuerint, severiori subjaciant ultioni.

XII.

DE CHORI ORDINATIONE.

Quatuor principalium personar. stalla chori Sar. sunt terminabilia. In introitu chori a parte occidentali a dex-

tris, stallum est Decani, a sinistris Cantoris, a parte orientali in dextra parte chori stallum est Cancellarii, ex opposito Thesaurarii. Proximus Decani stal. in choro Archidiaconus Dorsete, deinde subdecanus: proximus Cancellario Archidiaconus Wiltescire. In medio autem stant canonici dignitatibus proximiores. Deinde Vicarii presbiteri et pauci admodum diaconi qui etate et moribus exigentibus in superiori gradu tollerantur ex dispensatione. Cantori proximus stat in choro Archidiaconus Berchesie. Deinde Succentor. Proximus Thesaurario alius Archidiaconus Wiltescirie, deinde ceteri canonici et clerici modo predicto ordinantur. In secunda formâ priores habentur minores canonici, deinde diaconi, postea ceteri clerici. In prima formâ priores habentur canonici pueri, deinde ceteri pueri secundum etatis exigentiam.

XIII.

DE INGRESSU CLERICORUM IN CHORUM, ET EGRESSU.

Chorum intrantes clerici, ita se habeant ordinati ut si ex parte orientali intraverint, ad gradum se ad altare inclinent, postea ad Episcopum si presens fuerit. Si vero ex parte occidentali ingressi fuerint, primò ad altare se inclinent, deinde ad decanum. Eodem moderamine chor. exeant.

XIV.

QUANDO CHOR. INTRARE LICET AD SINGULAS HORAS.

Chorum intrare possent clerici ad Matutin. et ad omnes horas que in inceptione officii ymnos habent donec ymnus terminatur. Ad vespervas vero usque ad tertium vel quartum versum primi psalmi. Ad completorium similiter illi scilicet qui vesperis intersunt precedentibus. Alias vero ad Completorium, et ad Vigil. mortuor. intrare nullo modo possunt. In Quadragesimâ tamen ad completorium intrare possunt quomodo ad vespervas in alio tempore. Ad

vigiliam mortuor. et ad collationem quolibet tempore. Ad missam vero ingredi licet usque ad primam Collectam. Ad alias vero horas que sine intervallo missam secuntur nulli intrare licet nisi his qui misse interfuerint. In Quadragesima tamen in diebus ferialibus quando de feria agitur ad vespervas intrare possunt hi qui horis diei interfuerint licet misse non interfuerint et in festis novem lectionem quamvis omnino nulli hore diei prius interfuerint. Quilibet autem processionem totius anni intrare possunt licet nulli hore diei precedenti interfuerint.

XV.

DE TRANSITU CLERICOR. AB UNA PARTE CHORI IN
OPPOSITAM.

Preterea si quis clericus ab una parte chori in oppositam transierit in eundo et redeundo ad altare se inclinet. Intransientes quoque Clerici in locis suis ita ordinate se recipiant ne formas inordinate transilient. Idem etiam exeuntes observent. In choro nullum fiat murmur a clericis, nulla habeantur colloquia nisi necessaria.

XVI.

DE STATIONE IN CHORO FACIENDA IN SINGULIS HORIS.

Preterea superioris gradus clerici ad omnes Vespervas principales per annum stare tenentur in choro continue; nisi dum versus Responsorii dicitur, quando Responsorium habetur. Secunde vero forme clerici eodem modo se habeant ut videlicet semper stent nisi dum versus Responsorii canitur quod dicitur ad gradum. Pueri, vero, sine omni exceptione ad Vespervas stare tenentur continue nisi in ebdomada Pasche. Tunc enim ad vespervas sedere debent dum versus gradalis et versus "*Alleluia*" cantantur. Ad completorium vero omnes indifferenter clerici per totam illam horam stare tenentur. Similiter ad Matutinas per

totum tempus nisi dum lectiones leguntur et responsoria cum suis versibus cantantur. Ex dispensatione tamen, clerici de superiori gradu et de secunda forma ex utraque parte chori alternis vicibus in psalmodia sedere possunt, quandocunque ad matutin. nocturnum dicitur, et preterea in omnibus festis trium lectionum que fiunt cum novem psalmis, ita tamen quod quando aliquis ad unum psalmum sedet, ei proximus interim stando psallat. Ad primam, vero, et ad ceteras horas, omnes uniformiter tenentur stare. Similiter ad missam per totum tempus nisi dum lectiones vel epistole leguntur, et Gradale, et "*Alleluia*," et responsorium cum suis versibus, cantantur. In duplici, tamen, festo stare debent omnes dum a choro canitur "*Alleluia*." Pueri, vero, semper stantes sint ad missam choro canente. Rectores vero chori cum duo tantum habentur, secuntur, per omnia, regulam clericorum de secunda forma ad vespervas, et ad matutin. et ad missam, ad altare se convertunt. In duplici vero festo omnes rectores chori, gestum chori per omnia imitentur.

XVII.

DE CONVERSIONE CLERICORUM AD ALTARE FACIENDA.

Conversi autem ad altare stare tenentur clerici ad vespervas ex quo dicitur "*Deus in adjutorium*" quousque incipiatur prima antiphona super psalmos. Simili modo quique se gerant in inceptione cujuslibet hore et quoties dicitur "*Gloria Patri*." In responsoriis vero cantandis generaliter observatur quod semper hii qui versum cantant, ab inceptione ipsius Responsorii quousque versum cum "*Gloria Patri*" si "*Gloria*" habetur, percantetur stare debent. Chorus quoque in ipsa inceptione Responsorii, ad altare se convertit quousque chorus ipse cantet. Simile observatur in Capitulis et Collectis dicendis, et in fine omnium Ymnorum, et in omnibus versiculis, et post

“*Magnificat*” et “*Benedictus*” et “*Nunc dimittis*,” ex quo dicitur “*Gloria Patri*” quousque totum servitium compleatur. Simile quoque observatur post ultimum versum ultimi psalmi cujuslibet hore quod scilicet semper sit conversus ad altare chorus quousque responsorium incipiat, si responsorium habetur, vel capitulum dicatur. Similiter fit in Laudibus. Ad Matutinas ad altare stat chorus conversus in initio quousque ultimo reincipiatur Invitatorium, et in singulis nocturnis post ultimum versum psalmi quousque inchoetur lectio. Ad pronunciationem autem cujuslibet Evangelii ad ipsum lectorem se convertat chorus dum verba Evangelii dicuntur. In inceptione etiam “*Te Deum laudamus*” similiter donec chorus cantet, et dum ultimus versus canitur. Quando vero “*Te Deum laudamus*” non dicitur, sed nonum Responsorium repetitur; tunc ad altare chorus se convertit quousque incipiat antiphona super psalmos ut supradictum est. In ceteris autem horis, per totam horam predicto modo se habet chorus post ultimum versum ultimi psalmi. Ad missam gestus predictus attenditur dum “*Gloria in excelsis*” inchoatur quousque chorus cantet, et in eodem ymno ad hec verba “*Adoramus te*” et hec “*Suscipe deprecationem nostram*” et in fine ejusdem cum dicitur “*Jesu Christe*” usque ad Epistolam vel lectionem. Item in fine Gradalis vel Alleluia vel Responsorii, vel Prose, chorus ad altare se inclinet antequam ad lectorem Evangelii se convertat, et ad “*Gloria Tibi Domine*” semper se convertat signo crucis se signans quod ter ad Missam publice observatur, scilicet ad “*Gloria in Excelsis Deo*,” quando dicitur; “*In gloria Dei Patris*,” et hic, et post “*Sanctus*,” cum dicitur; “*Benedictus qui venit in nomine Domini*.” Item ad inceptiorem “*Credo in unum Deum*,” quousque chorus cantet, et interim ter in una conversione ad altare se inclinent scilicet dum dicitur hec clausula “*Et incarnatus est de Spiritu Sancto ex Maria*

Virgine et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato ;—et in fine dum dicitur ; “ *Et vitam venturi seculi, Amen.*” Ab hinc etiam quousque inchoetur offertorium, et ad conversionem Sacerdotis ad populum quousque ipse sacerdos iterum ad altare se convertat, et post offertorium quousque totum compleatur officium Misse, hunc gestum chorus imitetur omni festo per annum.

XVIII.

DE PROSTRATIONE IN CHORO FACIENDA.

In ferialibus diebus quando ad horas preces dicuntur, in prostratione chorus se habet ad omnes horas dum preces dicuntur ex quo inchoatur “ *Kyrie eleison*” quousque dicitur “ *Per Dominum nostrum.*” Post orationem solus sacerdos a prostratione se crigit cum dicitur “ *Exurge Domine ;*” ad Matutinas cum dicitur oratio dominicalis ante lectionem, quousque dicatur “ *Et ne nos ;*” in Laudibus, sicut ad Vesperas ad Missam quamlibet que de feria dicitur extra Paschale tempus, post “ *Sanctus*” usque “ *Per omnia*” ante “ *Agnus Dei.*” Preterea in Quadragesima in inceptione cujuslibet hore, fit genuflectio. Prostratus etiam debet esse chorus in omni feria quando de feria agitur extra paschale tempus. In vigilia Mortuorum ad “ *Placebo*” ex quo dicitur *Kyrie eleison*” donec ultima oratio dicatur. Ad “ *Dirige*” dum oratio dominicalis dicitur ante lectiones post “ *Benedictus*” quoque eodem modo quo post “ *Magnificat.*”

XIX.

DE HABITU CHORI PER TOTUM ANNUM.

. Preterea sciendum est quod omnes clerici indifferenter nigris utuntur cappis per totum annum nisi in his duplicibus festis que ex propria sua solemnitate processionem habent adjunctam, vel in aliis

etiam festis dupplicibus que diebus fiunt dominiciis. Tunc enim omnes cappis utuntur sericis ad processionem et ad missam. Item in vigilia Pasche quando *Gloria in excelsis* inchoatur, facta genuflexione clerici deponant cappas nigras et in superpelliciis appareant et exinde per totam septimanam et etiam in octavâ die superpelliciis utantur. Simile quoque observetur in Vigilia Pentecostes, et per septimanam. In omni etiam dupplici festo a pascha, usque ad festum Sancti Michaelis semper in superpelliciis appareant in Choro, et in Capitulo, et ad omnes horas diei. Ad Matutin. vero per totum annum nigris cappis utuntur. Nullus autem Clericor. de superiori gradu Almucia utatur nisi nigra in Choro nec in Capitulo. Alii vero Clerici nulla utantur omnino de die. Rectores vero Chori semper sericis utantur cappis in Choro. In paschali tempore utuntur Ministri altaris ad missam dalmaticis et tunicis albis. Rectores Chori cappis similiter albis, et in annunciatione dominica, et in Octabis Beate Marie, et infra Octabas, et in commemorationibus ejusdem, et in utroq. festo Sancti Michaelis, et in festo cujuslibet Virginis. Rubeis vero utuntur indumentis in utroque festo Sancte Crucis, et in quolibet festo martirum, et in Tractis cantandis. In festis simplicibus in Quadragesima, et in Dominica Passionis Domini, et in Dominica Palmarum, restores chori cappis utuntur rubeis.

XX.

QUANDO CHORUS REGI DEBET.

Solet autem chorus regi omni die Dominica, et omni dupplici festo, et in omni festo novem lectionum per totum annum, et a primis vespris Natalis Domini, usque ad octabas Epiphanie, et in ipsis octabis nisi in vigilia Epiphanie cùm extra Dominicam evenerit, et per ebdomadam Pasche, et Pentecostes, et in quibusdam festis etiam qui contingunt

in Paschali tempore. In his, viz. in festo Sancti Ambrosii, et Sancti Marci, et Sancti Georgii, et Apostolorum Petri et Pauli, Philippi et Jacobi; et Inventionis Sancte Crucis, et in festo Sancti Johannis ante portam Latinam, et Sancti Dunstani, et Sancti Aldelmi, et Sancti Augustini, et Sancti Barnabe Apostoli, et per Octabas Ascensionis, et in die Octavarum Apostolorum Petri et Pauli, et per Octavam Assumptionis et Nativitatis Beate Virginis.

XXI.

QUE FESTA SUNT DUPLICIA, ET QUE SIMPLICIA.

Sciendum est quod quedam festa sunt duplicia, quedam simplicia. Duplicia autem festa in Ecclesia Sarum hec sunt: Dies Natalis Domini et quatuor sequentes: Dies Circumcisionis; Dies Epiphanie; et Purificatio Sancte Marie; et Annuntiatio, et prima dies Pasche cum tribus sequentibus; et Inventio Sancte Crucis; Dies Ascensionis Domini; Dies Pentecostes cum tribus sequentibus; et Festum Sancte Trinitatis; et Sancti Johannis Baptiste; et Apostolorum Petri et Pauli; et Assumptionis et Nativitatis Beate Virginis; Festum Reliquiarum; et Sancti Michaelis; et Omnium Sanctorum; et Sancti Andree Apostoli.

In his autem Duplicibus festis, chorus regitur a quatuor clericis quorum duo principales semper erunt de superiori gradu; duo secundarii quandoque de superiori gradu, quandoque de secunda forma. De superiori gradu erunt in Die Natalis Domini, et in duobus sequentibus; et in Die Epiphanie; et in Die Pasche; et in secunda feria; in Assumptione Beate Virginis; in Die Ascensionis; in Die Pentecostes, et in secunda feria. Id reliquis (festis) secundarii erunt de secundâ formâ. Omnia autem festa que non sint duplicia in quibus chorus regitur, dicuntur simplicia. In talibus, itaque chorus regitur a duobus tantum, de secundâ formâ. In majoribus autem festis dupli-

cibus, committitur discretioni Cantoris quos velit ad chororum regendum ordinare, ita tamen provideat quod semper principales sint Canonici, si tot fuerint presentes. In aliis vero festis duplicibus, erunt principales, Canonici ebdomadarii, secundarii, juxta Cantoris dispositionem, eligantur de secundâ formâ. In simplicibus autem festis tenentur chororum regere ebdomadarii, qui, scilicet, in tabula dominicali scribuntur ad Invitatorium dicendum; et ii quidem chororum regent quandocumque regendus est infra quindecim dies continuos per totum annum, quando tabula per septimanas integras discurrit, ita quod qui in prima ebdomada fuit principalis, in secunda sit secundarius et vice versa.

XXII.

DE ALTERNATIONE CHORI.

Alternis enim vicibus per septimanas, chorus esse debet, una septimana ex parte Decani, alia ex parte Cantoris. In omnibus, tamen, duplicibus festis, semper debet esse ex parte Decani si fuerit ibi persona presens qui divinum officium in illis festis exequatur in tempore Natali, et tempore Pasche, et in ebdomada Pentecostes. Tunc, enim, in illis continuis festis duplicibus, singulis diebus, chorus mutatur. In quibusdam, tamen, temporibus anni, non per septimanas, sed per dies, tabula discurrit, scilicet, a die Dominica ante Natale proxima quando in sabbato precedenti chorus uterque perficitur, usque ad octabas Epiphanie si in Dominica evenerint. Sin autem in aliqua media feria contigerint, tunc, usque ad proximam Dominicam diem sequentem, idem observabitur. Si verò, in primo Sabbato ante Natale non fuerit vicissitudo utriusque chori pariter completa, tunc a die Natali usque ad predictum terminum, tabula per dies discurrit. Item a Cena Domini usque ad octabas Pasche variatur chorus per singulos dies. Rectores tamen ebdomadarii ante

responsorium dicatur a quovis in secunda forma, et ab eodem dicatur versus. Deinde in choro dicantur preces cum oratione usque "*Preciosa est*," post versiculum "*Qui replet in bonis desiderium*."

XXIX.

QUE PERSONE DICANT "CONFITEOR."

Episcopus si adsit, vel excellentior canonicus Sacerdos dicat "*Confiteor*," tam ad Primam, quam ad completorium per totum annum quando dicitur "*Confiteor*." Finatâ oratione in choro cum "*Dominus vobiscum*," et "*Benedicamus Domino*," eant clerici processionaliter in Capitulum.

XXX.

DE ORDINATIONE CLERICORUM IN CAPITULO.

Sedent autem in Capitulo clerici hoc ordine. Proximus Episcopo a dextris sedet Decanus, dehinc Cancellarius, deinde Archidiaconus Dorsete, dehinc Archidiaconus Wiltes., deinde Subdecanus. A sinistris autem Cantor, Thesaurarius, Archidiaconus Berkes., alius Archidiaconus Wiltes., Succentor. Proximi autem ipsis personis sedent Canonici presbiteri, deinde canonici diaconi, subdiaconi hinc inde, deinde vicarii. Deinde canonici de secunda forma, deinde diaconi, subdiaconi, minorum ordinum clerici, de eadem forma. Pueri vero sive fuerint canonici sive non, stent ante alios in area ex utraque parte pulpiti suo ordine dispositi. Inprimis puer quidam legat lectionem de Martirologio, sine "*Jube Domne*," et sine "*Tu autem Domine*" in superpellicio. Finata lectione, obitus, si qui fuerint, pronuntiet. Sacerdos, vero, stans post Lectorem, si qui pronuntientur obitus, respondeat;—"*Anime eorum et anime omnium fidelium defunctorum per Dei misericordiam requiescant in pace*." Deinde dicat:—" *Preciosa est*

in conspectu," &c., et cetera que ad illam horam pertinent. Quibus finitis, puer lector aliam lectionem cum "*Jube Domne*" incipiat, et eandem cum "*Tu autem Domine,*" finiat. Sacerdos autem, facta benedictione ad lectionem, in loco suo se recipiat. Puer vero finita lectione, a pulpito descendat, et tabulam legat.

XXXI.

DE TABULE DOMINICALIS DISPOSITIONE.

Tabula ita disponi debet. In primis, scribi debent rectores chori, canonici scilicet secundum ordinem quo scripti sunt in matricula ecclesie, bini et bini per quindecim dies. Ad lectiones legendas et responsoria cantanda, scribantur clerici in tabula pro dispositione ipsius cantoris. Deinde scribatur puer lecturus in capitulo per ebdomadam; deinde qui candelabra, quis thuribulum, quis aquam, quis acolitus ad Missam, qui duo pueri ad gradale, qui duo de superiori gradu ad "*Alleluia*;" ita tamen quod pueri minores scribantur ad candelabra, et ad aquam; majores ad legendas lectiones in capitulo, et ad thuribulum, et ad acolitum. Ad missam vero cantandam, et ad epistolam, et ad evangelium legendum, scribi debent canonici tantum, eo ordine, quo scribuntur in matricula, ad illa officia exequenda. Et hec tabule dispositio locum in omnibus dominicis diebus per annum habet, extra octabas.

XXXII.

DE TABULA IN DOMINICA PALMARUM.

In dominica tamen Palmarum quedam predictis adiciuntur; scilicet qui duo de secunda forma deferant reliquias ad processionem; qui tres de eadem forma ad "*En Rex venit*;" qui septem pueri ad "*Gloria, laus*;" qui tres sacerdotes ad "*Unus autem*," scribantur.

XXXIII.

DE TABULA FERIALI.

Secunda feria hoc modo in tabula disponitur. Imprimis, scribitur puer ebdomadarius ad primam lectionem legendam. Hic idem tenetur subministrare sacerdoti librum deferendo ad Matutinas et Vesperas ad collectas dicendas. Ad secundam (lectionem) aliquis in prima parte secunde forme ex opposito; ad tertiam (lectionem) aliquis de superiori gradu in primo capite. Ad primum responsorium cantandum scribatur puer ebdomadarius: dicuntur autem pueri ebdomadarii ad legendum et cantandum illi qui ad primam lectionem, et ad primum responsorium scribuntur in tabula dominicali. Ad secundum responsorium, et ad tertium cantandum, scribuntur clerici juxta ordinem lectorum. Et hoc observatur qualibet feria per annum, et quolibet festo trium lectionum, sine regimine chori, nisi in propriis vigiliis et in quatuor temporibus et in Rogationibus, quando ad Matutinas legitur evangelii expositio. Tunc enim duo clerici de secunda forma scribuntur ad primam lectionem, et ad primum responsorium.

XXXIV.

ADJECTIO AD TABULAM FERIALEM DE COLLATIONE.

In Quadragesima, quoque, singulis feriis scribuntur clerici ad legendam collationem ita quod fiat inceptio ab excellentiori ex parte chori, et legatur in superiori gradu per quatuor ebdomadas. Deinceps, in secunda forma. Ita tamen quod in quarta feria ante Pascha, in prima forma legatur. In Annunciatione Dominica tamen quando infra passionem celebratur, in superiori gradu legatur. Sciendum, autem, quod pueri ebdomadarii semper debent esse ex parte principali chori. Eorum vero qui ad candela-

bra sunt, unus ex una parte chori, alter ex opposito. Reliqui vero tres, sunt in dispositione tabulam componentis.

XXXV.

DE TABULA NATALIS DOMINI.

In die Natalis Domini, tabule talis erit dispositio. In primis scribantur rectores chori; deinde scribantur lectores, et cantores ad lectiones legendas, vel ad responsoria cantanda pro discretione tabulam componentium, ita ut lectiones pro dignitate personarum ita gradatim ascendant, ut semper excellentior extremam legat. Simili quoque modo cantores responsoriorum ordinentur, scilicet, ut eorum quoque fiat ascensus, ut excellentiores qui non legerint, ultimum responsum cantent; ita etiam ut primam et secundam lectionem duo canonici de secunda forma legant; tertiam canonicus de superiori gradu; primum et secundum responsum a duobus de secunda forma; tertium a tribus de secunda forma cantetur, sextum a tribus de superiori gradu. Ad primam missam scribantur Rectores chori de superiori gradu duo, et de secunda forma duo. Ad "*Kyrie eleison*" tres; ad laudes super "*Gloria in excelsis*" duo; ad gradale tres de secunda forma; ad "*Alleluia*" tres de superiori gradu. Ad secundam missam duo rectores tantum de secunda forma scribantur; ad gradale duo pueri; ad "*Alleluia*" de superiori gradu; deinde quis puer in capitulo cujus officium est deferre librum ad legendas lectiones ad matutinas, et dicendas collectas. Pueri, vero, notati in tabula Dominicali ad candelabra, et ad thuribulum, et ad aquam, et ad acolitum, per totam ebdomadam juxta illam tabulam sua exequantur officia. Ad gradale tres de secunda forma; ad "*Alleluia*" tres excellentiores de superiori gradu. Ad Evangelium ca-

nonicus secundum ordinem matricule et numerum dierum communis tabule. Et ad epistolam, alius canonicus eodem modo et ordine.

XXXVI.

DE TABULA COMMUNI.

Sciendum etiam quod quamdiu tabula communiter discurrit, singulis diebus immutantur rectores. Ab inceptioe enim communis tabule in omni simplici festo scribuntur duo rectores de secunda forma per ordinem facta inceptioe a principali capite formarum. In omni vero duplici festo duo principales rectores scribuntur pro voluntate ipsius cantor. Secundarii, vero, secundum predictum ordinem. Singulis, etiam diebus dum tabula communiter discurrit, mutantur puer in capitulo, Missa, Evangelium, Epistola ita scilicet quod lector in Capitulo mutetur, a die natalis quando in Dominica evenerit usque ad circumcisionem, vel usque ad proximam dominicam subsequentem. Deinde sequatur tabulam dominicalem. Ad missam in festis duplicibus nullus scribetur; in ceteris vero diebus pro ordine matricule scribuntur presbiteri: ad evangelium, et ad epistolam scribuntur canonici tam in festis, quam in profestis singulis diebus, eo ordine quo scribuntur in matricula. Sciendum, autem, quod si ordo presbiterorum, diaconorum, subdiaconorum quo scribuntur in matricula non possit extendi usque ad secundam vel tertiam feriam, tunc proxima dominica precedenti, fiat tabula ebdomadaria. Si vero ultra tertiam feriam extendi possit, tunc proxima dominica sequenti fiat tabula ebdomadaria. Eadem regula servetur de ordine singulorum officiorum ita ut in mediis feriis vacantibus ad predicta officia exequenda, scribantur clerici pro voluntate componentis tabulam. Incipienda est autem hec tabula communis de missa, et evengelio, et epistola, die dominica ante diem natalem, nisi quando dies

natalis die dominica contingit. Tunc enim ipsa die natali sumit initium. Secunda, vero, tabula communis de eisdem, incipit die dominica palmarum durans per ordinem presbiterorum usque ad ultimum; per ordinem vero reliquorum non nisi ad octabas Pasche, sive ibi terminetur, sive non. Tertia tabula communis de eisdem incipit proxima dominica ante Ascensionem, durans per illam ebdomadam tantum, que item die Pentecostes incipietur, sumpto initio ab illo in quem proximo terminata est durans usque ad festum Sancte Trinitatis vel ulterius quantum ad presbiteros, sicut predistinctum est in tabula Pasche. Transcursa vero tabula communi, revertitur ad solitum cursum tabule ebdomadarie sumpto ipsius initio, ubi ante Natale terminata est. Hujus tabule communis dispositio locum habet in omni tabula communi per annum.

XXXVII.

ADAPTATIO TABULE NATALIS IN ALIIS FESTIS DUPLICIBUS.

Sciendum autem quod natalis tabule dispositio habet locum in omni duplici festo per annum, novem lectionum; exceptis his—festo S. Michaelis—Omnium Sanctorum—et S. Andree. In festo, enim, S. Michaelis et S. Andree, prima lectio solet esse in prima forma, secunda et tertia lectio in secunda forma, deinde omnes lectiones in superiori gradu, servato ordine ascensus supernotato. Primum et secundum responsorium in prima forma; tertium in secunda forma; quartum in superiori gradu et ita deinceps. Hoc observato quod omnia responsoria dupliciter cantentur preter nonum, quod a tribus de superiori gradu cantetur.

XXXVIII.

DE TABULA IN DIE OMNIUM SANCTORUM.

In festo vero Omnium Sanctorum, hoc modo, tabula disponitur, ut excellentior persona primam legat lectionem,

et ita fiat descensus sicut ascensus in aliis festis duplicibus, ita quod quidam puer octavam lectionem legat, novam sacerdos. Primum responsorium a duobus excellentioribus cantetur, et sic fiat descensus modo lectorum ordine ipsorum cantorum non numero mutato, ita quod quinque pueri octavum responsorium cantent.

XXXIX.

DE TABULA DIE PASCHE.

Die Pasche tabula talis erit. Primo scribantur rectores chori omnes de superiori gradu. Ad primam lectionem scribatur aliquis de excellentioribus personis diaconus, et ita fiat ascensus ut excellentior persona tertiam legat (lectionem). Ad primum responsorium cantandum scribantur duo canonici, et ita fiat ascensus, ut tertium responsorium a tribus excellentioribus qui non legerint, cantetur. Cetera omnia tabulam Natalis Domini imitentur. Preterea in hâc adicitur quod duo diaconi de secunda forma deferant ad processionem ad Vesperas, oleum et crisma. Secundâ et tertiâ, et quartâ feria Pasche, duo diaconi de superiori gradu, primam et secundam lectionem legant, tertiam aliqua precellens persona, ita ut in ipsa lectione legenda, fiat descensus personarum juxta numerum feriarum. Similis quoque ordo servetur in responsoriis cantandis per easdem ferias.

XL.

DE ADAPTATIONE EJUSDEM TABULE.

Hec itaque tabula diei Pasche locum habet in omnibus festis duplicibus trium lectionum preter processionem ad vespervas, excepto quod in tabula diei Ascensionis scribuntur duo ad deferendas reliquias ad processionem, exceptis octavo die Pasche, et Inventione Sancte Crucis; octavo enim die Pasche tertiam lectionem legat simplex

canonicus diaconus ex parte chori, et ita ascensus ut ultimam legat excellentior persona ex parte chori. Cetera omnia ut supra in tabula die Pasche, ita tamen quod hac die Pasche fit tabula ebdomadaria de lectore in capitulo, de principalibus rectoribus chori, de evangelio, et epistola.

XLI.

DE TABULA DOMINICALI A PASCHA USQUE AD PENTECOSTEN.

In ceteris autem diebus dominicis usque ad Pentecosten, hoc modo fiat tabula, ad primam lectionem legendam, et ad primum responsorium, scribantur duo diaconi de secunda forma; ad secundam et tertiam lectionem, et ad secundum et tertium responsorium, scribantur de superiori gradu clerici pro voluntate componentis tabulam, ita tamen quod tertium responsorium a duobus cantetur. Cetera fiant sicut in tabula Octabarum Pasche, nisi quod in his Dominicis ad cantandum "*Alleluia*" scribantur pueri ebdomadarii.

XLII.

DE TABULE DISPOSITIONE IN INVENTIONE S. CRUCIS.

In Inventione Sancte Crucis eadem erit tabule dispositio que in octava die Pasche, secunda, tertia, et quarta feria Pasche, et Pentecostes secuntur tabulam earundem feriarum ebdomade Paschalis. Quinta, sexta, et septima feria Pasche et Pentecostes scribantur rectores chori duo de secunda forma. Lectiones sint in superiori gradu pro dispositione ipsius componentis tabulam. Ad primum responsorium scribantur duo de secunda forma, similiter ad secundum. Ad tertium, de superiori gradu ad Gradale in predictis feriis Pasche, et ad primum "*Alleluia*" in eisdem feriis Pentecostes scribantur duo pueri. Ad "*Alleluia*" secundum, duo de superiori gradu.

XLIII.

DE FERALI TABULA POST OCTABAS PASCHE.

In omni secunda feria ab octabis Pasche, usque ad Dominicam Rogationum, nominatim scribantur ebdomadarii prime lectionis et primi responsorii quando de feria agitur. In secunda autem feria post octabas Pasche scribantur duo pueri ad cantandum "*Alleluia*" per ebdomadam. In aliis omnibus observatur dispositio tabule ferialis alterius temporis. Post Dominicam vero Rogationum, si secunda feria lecta fuerit expositio, et tertia vacaverit feria, ibi scribantur duo pueri ebdomadarii ad legendum et cantandum in eadem feria, et sexta, et sabbato. Si, vero, tertia feria non vacaverit, vel in ea expositio lecta fuerit, tunc ante sextam feriam non scribantur. Tabula, vero, secunde ferie post Ascensionem similis est per omnia, tabule secunde ferie ante Dominicam Rogationum. In feria, autem, quando expositio legenda fuerit, ad primam et ad secundam lectionem, et ad primum et secundum responsorium scribantur diaconi de secunda forma: ad tertiam lectionem et ad tertium responsorium, duo de superiori gradu.

XLIV.

DE TABULA SCTL THOME APOSTOLI, ET ALIORUM FESTORUM
IN QUIBUS "INVITATORIUM" A TRIBUS CANTATUR.

In die Scti. Thome Apostoli, tabula hoc modo componitur. Rectores ebdomadarii non mutantur, sed tertius de superiori gradu ex parte chori pro voluntate cantoribus ad Invitatorium eis in tabula associatur. Ad duas primas lectiones, et ad duo prima responsoria scribuntur pueri iij in tabula Dominicali. Tertia lectio a subdiacono secunde forme, et tertium responsorium a duobus ejusdem ordinis et forme clericis dicantur. Ad quartam lectionem, et ad quartum responsorium duo diaconi de eadem forma scri-

bantur. Ad quintam lectionem, et ad quintum responso-
rium et deinceps scribantur clerici de superiori gradu, ita
tamen quod sextum et nonum responso-rium a duobus can-
tetur; ad "*Alleluia*" duo de superiori gradu. Hec tabule
dispositio locum habet in omni festo novem lectionum
quando Invitatorium a tribus cantatur. Cantatur autem
a tribus in omni simplici festo alicujus Apostolorum et
Evangelistarum, et in octabis Epiphanie et Ascensionis,
et in octabis Petri et Pauli, in festo Beate Marie Magda-
lene, et Scti. Laurentii; in decollatione Sancti Johannis,
et in octabis Assumptionis Beate Marie, et in exultatione
Scte. Crucis; et in festo S. Michaelis in Monte Tumba; et S.
Martini; et S. Nicholai; in die Apostolorum Philippi et
Jacobi servetur cursus tabule quinte ferie ebdomade
Pasche.

XLV.

DE TABULA S. MARCI, ET PARIUM FESTORUM IN PASCHALI
TEMPORE.

In festis S. Marci, et S. Johannis ante Portam Latinam,
et S. Barnabe quando ante Pentecosten contingunt, ita
fiat tabula: ad primam lectionem, et ad primum respon-
so-rium scribantur duo diaconi de secunda forma, et ad
secundam et tertiam lectionem, et ad secundum et tertium
responso-rium scribantur clerici de superiori gradu pro vo-
luntate componentis tabulam, ita quod tertium responso-rium
a duobus cantetur: ad "*Alleluia*" duo de superiori gradu.
In aliis, vero, simplicibus festis cum regimine chori, a
Pascha usque ad Pentecosten, primam et secundam lectio-
nem, et primum et secundum responso-rium a clericis se-
cunde forme: tertia lectio et tertium responso-rium dicantur
a clericis de superiori gradu. Si infra octabas Ascensionis
responso-rium duplicitur, si extra, simpliciter. "*Alleluia*"
a duobus de superiori gradu.

XLVI.

DE TABULA INFRA OCTABAS ET IN DOMINICIS INFRA OCTABAS, ET IN IPSIS OCTABIS.

Infra autem octabas quaslibet sequendus est cursus tabule ferialis. Dominica infra octabas sequatur tabulam aliarum dominicarum, nisi in dominicis infra octabas Natalis Domini et Epiphanie et Assumptionis et Nativitatis B. Marie Virginis in quibus nonum responsorium a duobus cantatur. Ipse octave Apostolorum sequantur tabulam sui temporis.

XLVII.

DE TABULA TRIBUS NOCTIBUS ANTE PASCHA.

In tribus noctibus ante Pascha in lectionibus legendis et in responsoriis cantandis, fiat tabula sicut in festis simplicibus novem lectionum. Ad "*Kyrie eleison*" cantandum, eisdem noctibus duo subdiaconi de secunda forma. Ad "*Domine miserere*" duo diaconi de eadem forma: ad versus cantandos duo presbiteri scribantur.

XLVIII.

DE TABULA SIMPLICIUM FESTORUM NOVEM LECTIONUM.

Tabula vero simplicium festorum novem lectionum sequitur tabulam dominicarum simplicium in lectionibus legendis, et responsoriis cantandis. In festo tamen S. Silvestri pro reverentia temporis, nonum responsorium a duobus cantatur.

XLIX.

DE MODO EXEQUENDI HORAS DIEI IN PRIMA DOMINICA
ADVENTUS DOMINI.

Predicta die Dominica ad matutinas principalis rector chori ebdomadarius ymnum incipiat vel incipi faciat ab aliquo de superiori gradu. Antiphona super psalmos incipitur a secundo clerico de secunda forma ex parte chori,

et ita ceterae antiphonae ad ceteras horas per ordinem discurrant. Psalmum intonet, vel intonari faciat ab aliquo de superiori gradu, predictus rector chori. Nulla enim ymni vel psalmi inceptio vel intonatio fieri debet ullo die per annum, nisi in superiori gradu, quando chorus non regitur. Responsorium dicatur in secunda forma a clerico proximo illi qui antiphonam incepit. Capitulum et collectam dicat sacerdos, loco nec habitu mutato. Similis modus et ordo servetur in ceteris horis dicendis. Eadem die ad secundas vesperas, antiphona super psalmos incipiat a primo clerico subdiacono; secunda antiphona a suo pari ex opposito incipiat. Ceterae antiphonae simili modo per ordinem discurrant. Hic ordo servetur in omnibus dominicis diebus per annum super his antiphonis incipendis. Responsorium ab aliquo de secunda forma cantetur juxta voluntatem ipsius rectoris, loco nec habitu mutato. Hoc eodem modo cantetur responsum omni die dominica quando de temporali agitur, et responsum habetur, excepta dominica Palmarum; tunc enim cantetur responsum ab aliquo de superiori gradu. Sciendum autem quod solummodo in Adventu et in Quadragesima dicatur responsum diebus dominicis ad secundas vesperas. Completorium non mutatur.

L.

ADAPTATIO SERVITII DIEI DOMINICE PRIME IN ADVENTU IN
ALIIS DOMINICIS PER ANNUM.

Sicut in hac die dominica, ita singulis diebus expletur servitium per annum quando de temporali agitur, excepto quod non qualibet die dominica dicitur responsum ad vesperas; et excepto quod in Quadragesima in dominicis, dicitur responsum, et ad utrumque Completorium, ab aliquo de secunda forma pro arbitrio rectoris ebdomadarii; et excepto quod per quatuor extremas dominicas Quadra-

gesime dicuntur tres versus post antiphonam super “*Nunc dimittis*” ad utrumque completorium; in sabbatis autem in superiori gradu: in dominicis, in secunda forma: in dominica Palmarum, in superiori gradu dicuntur. Similiter in quolibet festo novem lectionum, tres versus post antiphonam super “*Nunc dimittis*” per quatuor extremas ebdomadas in Quadragesima, ad utrumque completorium dicuntur modo predicto; excepta Annunciatione Dominica, tunc, enim, ad utrumque completorium in superiori gradu dicitur versus; et excepto quod in Dominicis Passionis Domini una sola antiphona dicitur super psalmos in singulis nocturnis, quarum prima in prima forma; secunda in secunda forma, tertia in superiori gradu. Similiter in matutinis una sola antiphona dicitur super psalmos. Et illa incipitur in superiori gradu, et una sola antiphona in laudibus. In octabis tamen Pasche, quinque antiphone in laudibus dicuntur in superiori gradu, et in proxima dominica ante Ascensionem Domini quinque in secunda forma. Et exceptis quibusdam que ad tabulam dominicalem illius temporis pertinent, et exceptis mediis dominicis post inceptionem Historiarum, tunc enim una sola antiphona dicitur in laudibus; et excepto tempore Pascali, tunc enim in sabbatis non dicitur nisi una antiphona super psalmos.

LI.

DE MODO EXEQUENDI OFFICIUM FERIALE IN SECUNDA FERIA
ADVENTUS.

Secunda feria in Adventu, Invitatorium, a cantore quesitum cantet aliquis de secunda forma vice rectoris ebdomadarii: ymnus in superiori gradu incipiat ad dispositionem rectoris. Cetera etiam omnia que ad generale officium rectoris pertinent, idem rector per se vel per alium exequatur. Prima antiphona a primo prime forme incipiat, secunda antiphona a sibi opposito prime vel secunde forme,

et cetera secundum ordinem discurrent; ita quod quinta incipiatur a primo clerico secunde forme ex parte chori. In laudibus prima et tertia antiphona a predictis duobus pueris incipiantur. Cetera in secunda forma incipiantur ordine clericorum continuato prius incepto. Cetera omnia que ad matutinas pertinent, ut in dominica expleantur, excepto quod in feriis, omnes ymni in superiori gradu incipiuntur. Et preterea sacerdos, in collectis dicendis, locum nec habitum mutat ad vespervas, et ad matutinas. Preterea non incensatur altare in feriis ad matutinas vel ad vespervas ad "*Magnificat*" et ad "*Benedictus*." Ad primam, antiphona super psalmos a primo prime forme incipiatur ex parte chori; antiphona super "*Quicumque vult*" primus de secunda forma incipiat. Responsorium ab aliquo prime forme dicatur. Cetera omnia vero ut in precedente dominica nisi quod in hac feria ad omnes horas preces cum prostrationibus fiunt. Ad tertiam, antiphonam super psalmos incipiat puer ebdomadarius responsorii et responsum cantet: cetera fiunt ut in precedente dominica. Ad sextam, eodem modo fiant omnia sicut ad tertiam. Ad nonam, antiphona super psalmos incipiatur a primo clerico secunde forme; responsum a sibi proximo cantetur: cetera ut in aliis horis. Ad vespervas primam antiphonam incipiat primus prime forme, secundam sibi oppositus de eadem forma; cetera omnes in eadem forma per ordinem discurrant: responsum cantet puer ebdomadarius responsorii; cetera fiant ut superius ad matutinas. Ad completorium, antiphonam super psalmos incipiat quidam de prima forma pro voluntate rectoris ebdomadarii; cetera ut in dominica nisi quod hic fiunt preces cum prostrationibus.

LII.

ADAPTATIO EJUSDEM IN ALIIS FESTIS PER ANNUM.

Modus et ordo servitii hujus ferie, singulis feriis per

annum servetur, quando de temporali agitur, excepto quod extra Adventum et Septuagesimam, puer ebdomadarius responsorii non tenetur interesse tertie nec aliis horis sequentibus diei, et preterquam in Sexagesima, quia tunc ad nonam, antiphona super psalmos a puero ebdomadario incipitur, et responsorium ab eodem cantatur; ad completorium quoque responsorium ab aliquo prime forme cantatur; ad vespervas etiam in alio tempore quam in Adventu, et in Quadragesima: in feriis non dicitur responsorium. Preterea in Paschali tempore ad matutinas et ad vespervas non dicitur nisi una sola antiphona super psalmos, nec etiam in laudibus, neque preces fiunt cum prosternationibus. Preterea in Quadragesima omnes hore diei ante missam dicuntur. Post missam, vero, sine intervallo "*Placebo*" et vespervas diei; deinde vespere de Sancta Maria. Post prandium autem pulsata collatione, dicuntur vigilie mortuorum: deinde legitur in collatione habitu non mutato; postea sequitur completorium.

LIII.

MODUS EXEQUENDI OFFICIUM IN DIE NATALI DOMINI.

In die Natali Domini ad primas vespervas primam antiphonam super psalmos incipiat aliquis excellentior persona post illum qui exequitur officium illius diei; secunda ab excellentiori alterius partis chori incipiat, et ita discurrant singule personarum dignitate; capitulum episcopus in cappa serica dicat loco non mutato; responsorium cantor et alie due persone cantent, pro dispositione ipsius cantoris, in cappis sericis. Dum ymnus canitur, duo pueri qui serviunt de thuribulo, duas cappas de serico deferant principali sacerdoti quarum alteram alii sacerdoti pro voluntate sua transmittat ad thurificandum altare. Versiculum dicant duo pueri in superpellicius; antiphonam super "*Magnificat*," excellentior persona ex parte chori incipiat, et si episcopus fuerit presens, cantor ipsam antiphonam injungat ei.

LIV.

DE MODO THURIFICANDI ALTARE.

Post inchoationem antiphone, procedat officii executor cum alio sacerdote post illum excellentiori, ad thurificandum altare cum duobus thuribulis de quorum uno ministrabit puer ebdomadarius, de reliquo, vero, alius puer pro dispositione sacristarii. Si episcopus fuerit presens, secundarius sacerdos cum capellano episcopi procedant ad thurificanda cetera altaria; excellentior in partem orientalem, secundarius in partem eat occidentalem; quibus thurificatis, ambo convenient ad ostium presbyterii ex parte australi, et sic intrent et thurificent episcopum in sua sede: deinde inferior thurificet superiorem ante gradum chori. Si episcopus non fuerit presens, secundarius incenset superiorem in sede sacerdoti ebdomadario constituta. Ad collectam dicendam solus episcopus locum non mutet; "*Benedicamus*" a duobus de secunda forma dicatur in superpelliciis. Ad completorium antiphonam super psalmos unus de superiori gradu incipiat, versiculum dicat quidam puer, loco nec habitu mutato; antiphonam super "*Nunc dimittis*" incipiat unus de excellentioribus pro dispositione rectoris chori. Ad matutinas, antiphone super psalmos eodem modo hinc inde discurrant sicut ad primas vespas; singuli versiculi a duobus pueris in superpelliciis dicantur ad gradum, sex lectiones in superpelliciis legantur; septima, octava, et nona in cappis sericis. Singula responsoria in superpelliciis ad gradum dicantur; lectores et cantores ad vespas, et ad matutinas, et ad missam, post quam legerint vel cantaverint, coram episcopo, ad benedictionem se humilient. Sciendum autem quod in singulis nocturnis, ad secundam, et quintam et octavam lectionem, incensatur altare ab aliquo sacerdote in cappa serica ex utraque parte chori vicissim assumpto; chorus quoque ab uno solo puero

incensatur. Finito ultimo responsorio, et cantato evangelio "*Liber generationis*," principalis sacerdos in cappa serica, loco non mutato, incipiat "*Te Deum laudamus*." Postea cum suo secundario sacerdote, thure ipsis thuribus ab ipso principali sacerdote ante gradum chori imposito, altare incensent predicto modo. Cetera tamen altaria non incensentur. Sciendum tamen quod quandocunque presens fuerit episcopus ab eo super thus a sacerdote vel diacono thuribus imponendum, fiat benedictio, loco non mutato. Finito "*Te Deum laudamus*," statim cantetur prima missa, quâ finita, principalis sacerdos versiculum dicat ante Laudes: antiphone super psalmos in superiori gradu discurrant per ordinem in ceteris antiphonis prius inceptum et non completum; capitulum et cetera omnia que ad matutinas pertinent, eo modo et ordine expleantur, quo ad vesperas excepto quod ad matutinas non incensatur nisi principale altare; et preterea ultimum "*Benedicamus*" a duobus pueris in superpelliciis dicatur. Ad primam, antiphona super psalmos in superiori gradu; antiphona super "*Quicumque vult*," a secundo excellentiori ex parte chori incipiat, "*Jesu Christe*," ab aliquo de secunda forma pro voluntate secundarii rectoris dicatur, loco nec habitu mutato. Cetera que ad primam pertinent, non mutantur. Ad tertiam, antiphona super psalmos in superiori gradu; responsorium in secunda forma pro voluntate rectoris. Idem modus in ceteris horis servetur. Ad secundas vesperas, prima antiphona super psalmos pro voluntate ipsius cantoris, ab aliquo canonico in superiori gradu incipiat, secunda, simili modo, ex opposito; et ita de ceteris. Responsorium a tribus excellentioribus pro dispositione cantoris cantetur, cetera omnia ut supra ad matutinas, et ad primas vesperas. Finito primo "*Benedicamus*," omnes diaconi ab altari Sti. Nicolai processionaliter in cappis sericis accensos cereos deferentes, per medium chori ad altare Sti. Stephani acce-

dant, et ibi cantato responsorio, et finita memoria de Sto. Stephano, iterum processionaliter aliquid responsorium de Sancta Maria cantantes in chorum redeant; et ibi ita expectant quousque illius memorie oratio finiatur, "*Benedicamus*," a duobus diaconis dicitur. Ad completorium, antiphona super psalmos a canonico de superiori gradu incipiat. Cetera non mutantur.

LV.

ADAPTATIO EJUSDEM FESTI IN ALIIS FESTIS DUPLICIBUS.

Simili modo expletur officium in aliis festis duplicibus majoribus novem lectionum; in his scilicet; in Epiphania, Purificatione, in festo S. Trinitatis, in Assumptione et Nativitate Beate Marie, et in festo reliquiarum, et in festo omnium Sanctorum excepto quod in festo omnium Sanctorum, servatur ordo preposterus in lectionibus legendis, et responsoriis cantandis quantum ad dignitatem lectorum, et cantorum; et octavum responsorium a quinque pueris in superpelliciis et amictibus capita velatis cereosque accensos singulis deferentibus cantatur; et excepto quod in his festis duplicibus, non cantatur Evangelium ad matutinas nisi in Epiphania. Preterea in nullo alio predictorum festorum aliqua lectio legatur nisi in superpelliciis.

LVL

DE MINORIBUS FESTIS DUPLICIBUS.

In aliis etiam minoribus festis duplicibus ut in die S. Thome Martiris, Annunciatione Dominica, Nativitate S. Johannis Baptiste; in festo Apostolorum Petri et Pauli, in festo S. Michaelis, et S. Andree, potest predictus modus servitii servari; excepto quod ad primas vesperas et ad secundas, una sola antiphona super psalmos dicitur, et illa incipitur in superiori gradu pro voluntate cantoris. Preterea in his festis, ad vesperas non incensatur nisi princi-

pale altare, nec ad Matutinas in nocturnis incensatur altare vel chorus. Preterea ultima lectio non semper ab excellentiori legitur, sed ab excellentiori ex parte chori.

Preterea in festo S. Michaelis, et S. Andree, prima lectio in prima forma legitur; secunda et tertia in secunda forma. Primum (et) secundum responsorium in prima forma, tertium in secunda forma. Preterea nullum responsorium a tribus cantatur nisi nonum. Preterea omnes antiphone super laudes pro dispositione rectoris in secunda forma discurrunt.

LVII.

DE MODO EXEQUENDI VESPERAS IN VIGILIA PASCHE.

In vigilia Pasche ad vespervas sine regimine chori, antiphona super psalmos a quodam canonico in superiori gradu incipiatur. Similiter super "*Magnificat*," ab excellentiori ex parte chori. Post-Communio, vice collecte ad vespervas dicitur, et "*Ite missa est*," in loco "*Benedicamus*."

LVIII.

DE DIE PASCHE.

In die Pasche tres antiphone super psalmos eodem modo discurrunt, sicut tres prime Natali Domini, et tres lectiones, et tria responsoria sicut in tertio nocturno diei Natalis Domini. Preterea, altare non incensatur hac die, nisi ad "*Te Deum laudamus*," et "*Benedictus*." In laudibus, antiphone, et cetera, eodem modo discurrant ut in nocte Natalis Domini. In antiphonis ad primam et ad alias horas incipendis, idem modus qui in die natalis Domini servetur. Versiculos tamen ad omnes horas per totam hanc ebdomadam dicat sacerdos ante collectam: ad secundas vespervas, rectores ex parte chori conversi ad chorum incipiant "*Kyrie eleison*;" antiphona super psalmos in superiori gradu pro voluntate cantoris incipiatur; gradale a duobus

ex illis qui cantaverint ad missam, cum eodem versu cantetur habitu non mutato. Similiter "*Alleluia*" a duobus ex illis qui cantaverint de superiori gradu. Cetera omnia usque ad processionem, ut in die Natalis Domini. Dicto "*Benedicamus*," eat processio ad fontes per hostium presbyterii australe cum cruce, ceroferariis, thuribulo, oleo, et crismate, et puero deferente librum ante sacerdotem, et omnes illi sunt albis induti preter puerum qui defert librum ante sacerdotem, qui sit in superpellicio cum cappa de serico. Rectores vero antiphonas in eundo et redeundo incipiant. Peracta processione, sicut in Ordinali describitur, et finita memoria de Sancta Maria, dicatur "*Benedicamus*" a duobus pueris. Ad completorium, antiphona incipiatur a quodam de superiori gradu.

Feria secunda, antiphona super psalmos in superiori gradu incipiatur; lectiones et responsoria in superiori gradu legantur et cantentur in superpelliciiis; cetera omnia ut in die Pasche nisi quod ad Laudes, una sola antiphona dicitur, que in superiori gradu incipitur. Post "*Benedictus*" eat processio ad crucem per hostium chori occidentale cum cruce, ceroferariis, et thuribulo, et puero deferente librum ante sacerdotem, qui omnes erunt in eodem habitu quo ad vespervas preter illum qui defert crucem in superpellicio. In statione duo de superiori gradu dicant versum ad chorum conversi in superpelliciiis. Finita processione, in chorum redeant; ceteraque fiant ut supra ad processionem ad vespervas. Ad primam, et ad ceteras horas, omnia fiant ut in die Pasche, ad vespervas et ad completorium eodem modo fiant omnia sicut in die Pasche.

LIX.

DE TERTIA ET QUARTA FERIIS PASCHE.

Modus et ordo servitii tertie et quarte feriarum similiter est per omnia servitia hujus ferie.

LX.

DE OCTAVIS PASCHE.

Octava die Pasche ad vespervas, antiphona super psalmos in superiori gradu incipiat pro voluntate rectoris. Antiphonam super "*Magnificat*," unus de excellentioribus ex parte chori incipiat. Cetera fiant ut in die Pasche ad vespervas preter gradalem et "*Alleluia*" et processionem. Completorium fiat sicut in aliis duplicibus festis novem lectionum. Ad matutinas, antiphone super psalmos, lectiones, et responsoria in superpelliciis in superiori gradu discurrant, pro voluntate cantoris. In laudibus, antiphone eodem modo in superiori gradu discurrant. Cetera omnia ut supra; in feriis ad processionem; ad primam, et ad alias horas, idem modus servetur qui in duplicibus novem lectionum; ad secundas vespervas, antiphone super psalmos, et super "*Magnificat*," in superiori gradu incipiantur pro voluntate rectoris; cetera ad vespervas, et ad completorium, ut in festis duplicibus novem lectionum.

LXI.

ADAPTATIO IN ALIIS FESTIS DUPLICIBUS IN PASCHALI
TEMPORE.

Modus et ordo servitii hujus diei servetur in Annunciatione Dominica quando post Pascha celebratur, et in Inventionem S. Crucis; excepto quod ibi ad utrasque vespervas dicitur responsorium ut in duplicibus novem lectionum; quinta et sexta et septima feriis ebdomade Pasche et Pentecostes, antiphone super psalmos ad vespervas in superiori gradu: versiculus a duobus pueris. Cetera ut in suis secundis feriis. Ad matutinas antiphona super psalmos in superiori gradu; lectiones (et) responsoria in superpelliciis dicantur; in laudibus antiphona in secunda forma: cetera omnia ut ad primas vespervas: ad primam, et ad alias horas, ut in dominicis sui temporis.

LXII.

DE MODO EXEQUENDI OFFICIUM IN ASCENSIONE DOMINI.

In vigilia Ascensionis ad vesperas, antiphona super psalmos inchoetur ab aliquo excellentiori ex parte Decani; responsum cantent tres de excellentioribus; antiphona super "*Magnificat*," ab executore illius diei inchoetur; cetera omnia ad vesperas et ad completorium ut in ceteris duplicibus novem lectionum. Ad matutinas, in antiphonis incipiendis, in lectionibus legendis, et in responsoriis cantandis, idem ordo et modus servetur ut in die Pasche. Ad primam, et ad alias horas idem modus et ordo servetur qui in octabis Pasche excepto quod hic ad secundas vesperas, responsum cantatur a tribus de excellentioribus. Modus et ordo servitii diei Pentecostes idem est per omnia qui in die Ascensionis. Servitium vero trium feriarum sequentium sequatur modum et ordinem earundem feriarum ebdomade Pasche in antiphonis incipiendis, in lectionibus legendis, et responsoriis cantandis.

LXIII.

DE MODO EXEQUENDI OFFICIUM IN FESTO S. THOME
APOSTOLI.

In vigilia S. Thome Apostoli ad vesperas, antiphona super psalmos in superiori gradu pro voluntate rectoris incipiatur; responsum duo de superiori gradu; versiculum duo pueri in superpelliciis. Antiphona super "*Magnificat*," in superiori gradu; "*Benedicamus*" duo de secunda forma in superpelliciis; secundum "*Benedicamus*," unus dicat, loco nec habitu mutato: cetera omnia ad vesperas, et ad completorium ut in dominiciis. Ad matutinas, invitatorium a tribus cantetur in cappis sericis: prima et secunda antiphona in prima forma; tertia a subdiacono in secunda forma; quarta a diacono de eadem

forma, ex opposito; quinta et deinceps in superiori gradu pro voluntate rectoris. Lectiones leguntur habitu non mutato, excepto quod tertium et sextum et nonum responsorium in superpelliciis dicantur. In laudibus, antiphone in secunda forma hinc inde discurrant pro voluntate rectorum ordine servato incepta inchoatione tertie et quarte antiphonarum. Cetera omnia ut ad primas vespervas: ad primam, et ad alias horas omnia fiant ut in dominicis.

LXIV.

ADAPTATIO EJUSDEM IN ALIIS FESTIS QUANDO INVITATORIUM
EST DUPLEX.

Iste modus et ordo servitii servetur in omnibus festis et octavis novem lectionum quando invitatorium est triplex. In die Apostolorum Philippi et Jacobi servetur modus et ordo quinte ferie ebdomade Pasche; excepto quod hic dicitur ad primas vespervas responsorium a duobus de superiori gradu, et nulla fit processio. In festis S. Marci, et S. Johannis ante portam Latinam, et S. Barnabe Apostoli quando ante Pentecosten contingit, antiphona super psalmos ad primas vespervas, in superiori gradu; et cetera omnia ad vespervas, et ad completorium ut in festis novem lectionum quando invitatorium a tribus dicitur; ad matutinas, antiphona super psalmos in superiori gradu; lectiones et responsoria, habitu non mutato, dicantur; excepto tertio responsorio quod in superpelliciis dicitur; cetera omnia ad matutinas, et ad alias horas diei ut in festis novem lectionum aliorum Apostolorum.

LXV.

DE MODO EXEQUENDI OFFICIUM IN SIMPLICIBUS FESTIS
NOVEM LECTIONUM.

In simplicibus vero festis novem lectionum minoribus servetur modus et ordo servitii dominicarum simplicium

habentium responsorium in secunda forma; excepto quod antiphona super psalmos, et responsoria ad primas vespervas in superiori gradu, dicuntur, in festis S. Vincentii, et S. Dionysii, et S. Clementis. In aliis, vero, simplicibus festis cum regimine chori, a Pascha usque ad Pentecosten, ad utrasque vespervas, et ad alias horas diei, omnia fiant sicut in ceteris simplicibus alterius temporis: ad matutinas, prima et secunda lectio, primum et secundum responsorium in secunda forma; tertia lectio, et tertium responsorium in superiori gradu dicantur, habitu non mutato; infra octavas cum regimine chori ad vespervas et ad horas diei, sicut in festis simplicibus cum regimine chori sui temporis: ad matutinas prima et secunda et tertia antiphona in prima forma, cetera in secunda forma. In feriis infra octavas Ascensionis, prima antiphona in prima forma, secunda et tertia in secunda; lectiones et responsoria ut in aliis feriis. In laudibus in festis simplicibus minoribus cum regimine chori sui temporis. In dominicis autem diebus infra octavas servetur modus et ordo servitii qui in aliis dominicis, exceptis illis que in tabulis illarum dominicarum excipiuntur. In festis trium lectionum sine regimine chori, et in omni commemoratione B. Virginis servetur modus et ordo qui in feriis per omnia; nisi quod in quibusdam talibus festis et in ipsis commemorationibus B. Virginis, invitatorium a duobus dicitur. In his scilicet;

LXVI.

IN QUIBUS FESTIS TRIUM LECTIONUM INVITATORIUM A
DUOBUS CANTATUR.

Mense Januarii—Sancti Juliani episcopi et confessoris; Agnetis secundo. Mense Februarii—Sancti Blasii, S. Juliane—Sciendum autem quod si hec predicta festa infra Septuagesimam evenerint, invitatorium erit simplex. Simi-

liter omnia talia festa que contingunt infra ebdomadam S. Trinitatis. Mense Junii—S. Marcellini et Petri, S. Bonifacii sociorumque ejus, Primi et Feliciani, Basilidis, Cirini, Naboris et Nazarii, Crescentie, Viti et Modesti, Marci, Marcelliani Martyrum, Gervasii et Prothasii, Translatio S. Edwardi, Johannis et Pauli. Mense Julii—Processi et Martiniani, Septem Fratrum martyrum, Translatio S. Benedicti, S. Kenelmi, Septem Dormientium, S. Sampsonis, Felicis, Faustini Simplicii et Beatrix Martyrum, Sanctorum Abden et Sennen martyrum. Mense Augusti—S. Stephani pape et Martyris, Oswoldi Regis et martyris, Xysti, Felicissimi et Agapiti, Syriaci sociorumque ejus, Tyburchii, Ipoliti, Rufi, Felicis et Aducti (Adaucti) Martyrum. Mense Septembris—Translatio S. Cuthberti, Cypriani et Justine, Cosme et Damiani—Mense Octobris, Marci, Marcellini et Apulei, Nicasii sociorumque ejus. Calixti P.P., Undecim millia virginum, Crispini et Crispiniani martyrum. Mense Novembris—Sanctorum Coronatorum, Bricii episcopi et confessoris, Oct. Sancti Martini—Mense Decembris—Oct. S. Andree Apost.

LXVII.

DE MODO BENEDICENDI AQUAM DOMINICA IN ADVENTU ET
IN ALIIS DOMINICIS.

Dominica prima in Adventu, peractis his que ad capitulum pertinent, sacerdos ebdomadarius, cum diacono et subdiacono textum deferente, et puero deferente thuribulum et ceroferariis, et acolito crucem ferente, omnibus albis indutis, et ad altare in medio presbyterii conversis, in cappa serica ad gradum chori faciat aquam benedictam; et puer qui ad aquam scribitur in tabula, in superpellicio ei subministret; tenendo sal dum benedicatur et aquam

benedictam gestando. Puer vero ebdomadarius lectionis ad matutinas, sacerdoti in libro tenendo in superpellicio ministret.

LXVIII.

DE ASPERSIONE AQVE.

Peracta benedictione, sacerdos ipse accedat ad principale altare et ipsum circumquaque aspergat: in redeundo in primis aspergat ministros sic ordinatos incipiendo ab acolito. Deinde ad gradum chori rediens, ibidem singulos clericos ad se accedentes aspergat incipiens a maioribus. Episcopus tamen si presens fuerit, ad eum aspersio clericorum pertinet. Post aspersionem clericorum, laicos in presbiterio hinc inde stantes aspergat. Peracta aspersione redeat Sacerdos ad gradum chori, et ibi orationem cum versiculo dicat.

LXIX.

DE ORDINE PROCESSIONIS EADEM DOMINICA, ID EST, PRIMA ADVENTUS.

Hiis peractis eat processio hoc ordine. Precedat aqua, deinde ceteri juxta predictam ordinem sequantur, deinde pueri et illi de secunda forma juxta ordinem quo disponuntur in choro. Reliqui de superiori gradu eo ordine quo disponuntur in capitulo, habitu non mutato, Episcopus tamen si presens fuerit, mitram gerat et baculum, et eat processio per ostium presbiterii septentrionale, et eat circa presbiterium sacerdos in eundo singula altaria aspergat, deinde in australi latere ipsius ecclesie per fontes venientes procedant ante crucem, et ibi faciant stationem, sacerdote cum suis ministris predictis in medio suo ordine stante, ita quod puer deferens aquam et acolitus stent ad gradum ante crucem, deinde precibus consuetis dictis, chorum intrent, et sacerdos ad gradum chori dicat versiculum, et orationem, deinde eat cum suis ministris ad cimiterium canonicorum aspergendum orando pro defunctis.

LXX.

ADAPTATIO PROCESSIONIS HUIUS DOMINICE IN CETERIS
DOMINICIS CUM EARUM EXCEPTIONIBUS.

Hic modus et ordo servitio proceSSIONis servatur generaliter omnibus dominicis diebus per annum simplicibus. In dominicis tamen a Septuagesima usque ad Quadragesimam, dicitur versus post antiphonam in ipsa statione ad gradum ante crucem, a duobus clericis de secunda forma ad populum conversis, habitu non mutato. Similiter a dominica post octavas Pasche, usque ad primam dominicam ante Ascensionem, dicitur versus a duobus de secunda forma in superpelliciis. In ipsa vero dominica ante Ascensionem dicitur versus a tribus de superiori gradu in superpelliciis in pulpito. Preterea in Dominicâ palmarum processioni fiunt quedam specialiter annexa scilicet quod aqua benedicitur extra chorum sicut quolibet festo dupplici quod contingit die dominica, et iij a (tertia) cantata, aspergatur; deinde fit benedictio flor. et frondium et dum distribuuntur Rami benedicti, preparetur feretrum cum Reliquiis a quo corpus Domini in pixide dependeat, et ad locum stationis a duobus clericis de secunda forma non tamen processioni sequendo sed in loco prime stationis obviam veniendo habitu non mutato deferatur, lumine in lanterna precedente, et sic eat processio precentore incipiente antiphonam et excellentiore sacerdote exequente officium processionis vexillis precedentibus in primis circa clausum, et ita exeant per totum cimiterii Canonicorum usque ad locum prime stationis que fit in extrema parte orientali cimiterii laicorum ubi in primis legitur Evangelium ab ipso diacono induto ad processionem, deinde tres clerici habito non mutato conversi ad populum ante Reliquias versum cantent. Post singulos versus Executor officii incipiat antiphonam conversus ad Reliquias, prosequatur chorus cum

genuflexione: ab ipso quoque Executore primo cum choro fiat genuflexio, deinde eat processio ad locum secunde stationis Precentore incipiente antiphonam. Fiat autem secunda statio ante hostium ubi pueri cantant "*Gloria Laus.*" Peracta hac statione, eat Processio ad locum tertie stationis qui fieri solet ante aliud hostium ipsius Ecclesie ex eodem latere ubi tres sacerdotes in ipso hostio habitu non mutato conversi ad populum dicant versum. His peractis eat processio ad hostium occidentale, et ibi intret sub capsula Reliquiarum ex transverso hostii elevata, et fiat statio ante crucem, et in ipsa statione Executor officii incipiat antiphonam, cruce jam discooperta, et respondeat chorus cum genuflexione, et sic incipiat sacerdos ter singulis vicibus vocem exaltando una cum choro genuflexione faciendo, et post tertiam inceptionem chorus eandem antiphonam in ipsa statione totam prosequatur. Qua finita intrent chorum, cruce etiam super principale altare discooperta, et sic permaneat tota die discooperta.

LXXI.

MODUS PROCESSIONIS IN DIE NATAL. DOMINI.

In die natal. Domini, dicta tertia, eat processio circa claustrum cum tribus acolitis tres cruces deferentibus et duobus thuribulis. Deinde predicto modo procedant tribus de superiori gradu prosam in eundo cantantibus in medio procedentibus que in ipsa statione ante crucem ab eisdem terminetur. Cetera omnia ut prenotatum est, sunt exequenda.

LXXII.

ADAPTATIO EJUSDEM IN ALIIS FESTIS DUPPLICIBUS NOVE
LECTIONUM.

Modus processionis hujus diei locum habet in omnibus festis duplicibus novem lectionum per annum que ex sua

solemnitate processionem habent, excepto quod in aliis prosa non dicitur, et excepta purificatione Beate Marie, tunc enim dum tertia canitur, Executor officii solempni apparatu se induat et omnes ejus ministri, sicut ad executionem Misse. Tertia dicta, idem sacerdos cum suis ministris processionaliter ad altare incedat, et cereos ante altare benedicat et aquam benedictam aspergat deinde thurificet. Hiis peractis in stallo suo se recipiat dum cerei distribuantur. Cereis distributis, eat processio modo predicto, et in statione ante crucem tres de superiori gradu dicant versum in pulpito conversi ad populum, habitu non mutato; cetera ut supra.

LXXIII.

ORDINATIO PROCESSIONIS DIE PASCHE.

Die Pasche eodem modo fit processio sicut die natal Domini excepto quod die Pasche dicitur versus in pulpito sicut die Purificationis. In octavis Pasche eodem modo fit processio sicut in ceteris dominicis diebus preter habitum, et excepto quod hac die dicitur versus in pulpito sicut in die Pasche.

LXXIV.

DIE ASCENSIONIS.

In die Ascensionis ordinetur processio sicut in die Pasche excepto quod hac die Vexilla processionem precedunt prius Leo, deinde minora vexilla per ordinem, ultimo loco draco. Deinde inter subdiaconum et thuribulum duo de secunda forma capsulam Reliquiarum in cappis sericis deferant. Ipse quoque diaconus eo die deferat Reliquias pro dispositione Sacristarii. Preterea hac die procedit processio per medium chori et exit per ostium occidentale procedendo in septentrionali latere circuendo extrinsecus totam ecclesiam et atrium, et per predictum ostium sicut die dominica palmarum intrant. Cetera ut in die natali.

LXXV.

IN DIE PENTECOSTES.

Ordinatur processio sicut in die natali Domini. Procedit autem usque in atrium sicut in dominica Palmarum, et ita sine statione procedit, et intrat per ostium ecclesie occidentale. Cetera sicut in die Natali.

LXXVI.

IN CAPITE JEJUNII.

In capite Jejunii post cinerum susceptionem, eat processio per medium chori ad ostium ecclesie australe excellentioribus precedentibus precedente vexillo cilicino. Deinde Episcopus vel executor officii penitentes singulatim per manus ejiciat ministerio Archidiaconorum si Episcopus presens fuerit. Quibus ejectis redeat processio, ordine solito processionum servato.

LXXVII.

DE PROCESSIONIBUS FERALIB. PER QUADRAGESIMAM.

Preterea sciendum quod per totam Quadragesimam usque ad cenam Domini, quarta et sexta feriis ebdomade, solet fieri processio ad altaria per ordinem, primo die ad altare Scti. Martini, deinde ad cetera per ordinem, nisi Festum novem Lectionum impediat. Quarta itaque feria ebdomade prime Quadragesime, cantata nona, ante inchoationem misse eat processio, sed sine Cruce, per ostium presbiterii ad altare Scti. Martini, sacerdos cum suis ministris in albis. Deinde, cantato Responsorio, clerici ordine in choro ordinantes se prosternant ita quod sacerdos ad gradum altaris cum diacono a dextris et subdiacono a sinistris suam faciat prostrationem cum "*Kyrie eleison*" et Psalmo "*Miserere mei Deus*." Finitis precibus stando dicat orationem, quâ finita, et cantata letaniâ a duobus de

secunda forma usque ad "*Sancta Maria ora pro nobis,*" habitu non mutato. Processio presbiterium circundo per ostium chori occidentale chorum intret predictis duobus ad gradum chori letaniam terminantibus et sacerdos cum suis ministris abscedat nulla oratione dictâ. Eodem modo et ordine fit processio qualibet sexta feria per Quadragesimam.

LXXVIII.

DE PROCESSIONE IN CENA DOMINI.

In cena Domini, nona cantata, eat Processio ad ostium ecclesie sicut in capite Jejunii sintque presentes in atrio ecclesie penitentes. Deinde si Episcopus adest, principalis archidiaconus ex parte penitentium extra ostium lectionem legat in cappa serica, que non legatur Episcopo absente. Finita lectione incipiat antiphonam bis continue. Deinde Diaconus ex parte penitentium dicat "*Flectamus genua*" in albis, et Diaconus ex parte Episcopi dicat "*Levate*" in simili habitu. Et ita fiat tribus vicibus; deinde penitentes singulatim per manus, Ecclesie restituantur ministerio Archidiaconorum. Quibus peractis, Processio modo solito in chorum redeat.

LXXIX.

PROCESSIO IN VIGILIA PASCHE AD IGNEM BENEDICENDUM.

In vigilia Pasche congregatis clericis in choro, executor officii in cappa serica, diaconus dalmatica, subdiaconus tunica induatur cum ministris suis sine lumine in cereis et igne in thuribulo. Quidam de prima formâ in superpellicio cereum illuminandum in hastâ quadam deferens et processionem precedens post aque latorem per medium chori et ad fontes novum ignem benedicendum processionaliter eat choro sequente precedentibus excellentioribus et ad columpnam ex parte australi ignem benedicat; quo peracto, solito more eat processio in chorum duobus de secunda formâ cantantibus in superpelliciis versus quosdam.

LXXX.

EODEM DIE PROCESSIO AD FONTES.

Finita Septiforma Letania que a septem pueris in superpelliciis dicatur in medio chori, et quinque partita letania in medio chori inchoata in superpelliciis, ad prolationem "*Sancta Maria ora pro nobis*" eat processio ad fontes duobus diaconis de secunda forma in albis oleum et Crisma deferentibus inter subdiaconum et thuribulum pariter incidentibus; cereus quoque benedicendis fontibus necessarius processionem precedat accensus qui a quodam de prima forma in superpellicio deferatur, et exeat processio per ostium presbyterii australe et in australi latere ecclesie procedendo ad fontes veniat. Finita letania, executor officii conversus ad orientem fontibus benedicendis assistat, ministris fontes ordinate circumstantibus; scilicet a dextris juxta sacerdotem stet diaconus, subdiaconus a sinistris. Qui fert crisma stet juxta diaconum, qui autem oleum juxta subdiaconum. Qui vero crucem defert, sacerdoti sit oppositus ad eum conversus juxta quem eodem modo stent duo ceropherarii. Consecratis fontibus non infunditur oleum nec crisma nisi sit aliquis baptizandus. Completo fontium ministerio, tres clerici de superiori gradu in cappis sericis canant "*Rex Sanctorum.*" Finito primo versu chorus eundem repetat, et sic progredientes chorum intrent.

LXXXI.

PROCESSIO ANTE MATUT. DIE PASCHE.

In die Pasche ante Matut. duo excellentiores presbyteri in superpelliciis prius incensato sepulchro cum magna veneratione corpus Dominicum super altare deponant, deinde crucem de sepulchro tollant excellentiori presbitero inchoante antiphonam, et sic cam per ostium australe pres-

biterii incedentes et per medium chori regredientes cum thuribulo et ceropherariis precedentibus ad altare S. Martini canentes deferant. Deinde, dicto versiculo et oratione ab excellentiori sacerdote, ibi inchoentur Matutin. post debitam campanarum pulsationem.

LXXXII.

PROCESSIO QUE EODEM DIE AD VESP. FIT AD FONTES.

Eodem die ad Vesp. post primum "*Benedicamus*" eat processio ad fontes eodem modo et ordine in superpelliciis quo in vigilia Pasche quando itur ad fontes benedicendos, excepto quod hic nullus precedit cereus processionem. Deinde tres pueri in ipsa statione ante fontes habitu non mutato cantent "*Alleluia*." Post repetitionem ipsius alleluia incensatis fontibus dicat ibi sacerdos versiculum et orationem. Postea ante crucem aliam faciant stationem ubi dicta oratione more (solito) in chorum redeant.

LXXXIII.

DE PROCESSIONIBUS PER EBDOMADAM FACIENDIS AD MATUT.

ET AD VESP.

Feria secunda ebdomade Pasche ad Matut. post primum "*Benedicamus*," eat Processio cum acolito deferente crucem in superpellicio et cum ceropherariis et thuribulo solito more per medium chori ante crucem, et ibi facta statione dicatur versus ante crucem a duobus de superiori gradu in superpelliciis ad chorum conversis; deinde, dicta oratione cum versiculo more solito, in chorum redeant. Hoc eodem modo fit processio ante crucem ad Matut. singulis diebus per ebdomadam nisi quod duobus diebus sequentibus dicitur versus in statione ante crucem a duobus de secunda forma. Reliquis vero sequentibus feriis, nullus versus dicitur eadem feria. Ad vesp. eodem modo

et ordine eat processio quo in die Pasche ad Vesp. excepto quod hac die pueri non cantent in statione ad fontes. Simili quoque modo observetur processio ad Vesp. singulis diebus per ebdomadam usque ad sabbatum.

LXXXIV.

PROCESSIO QUE FIT IN SABBATO QUOD DICITUR IN ALBIS ANTE CRUCEM.

In sabbato vero ad vespervas eat processio post primum "*Benedicamus*" cum ceropherariis et thuribulo tantum per medium chori non jam ad fontes cum oleo et crismate sicut in precedentibus diebus, sed ante crucem tantum, et ibi in statione ipsa dicatur versus a duobus de superiori gradu in superpelliciis ad clerum conversis: deinde dicta oratione cum versu, in chorum redeat processio solito more. Sciendum autem quod in hoc sabbato usque ad Ascensionem Domini singulis sabbatis ad Vesp. predicto modo fit processio, excepto quod in mediis sabbatis dicitur versus in statione a duobus de secunda forma: ultimo vero sabbato dicitur idem versus in superiori gradu. Eodem etiam modo fit processio ad Vesp. in Vigilia Inventionis Ste. Crucis excepto quod ibi nullus versus dicitur in statione.

LXXXV.

PROCESSIO QUE FIT IN LETANIA MAJORI.

In letania Majori, dicta missa ad principale altare, et cantata sexta, ordinata processione, ad gradum chori per medium chori et ecclesie exeat processio per ostium ecclesie australe eodem modo et habitu sicut in diebus dominicis excepto quod hic vexilla precedunt processionem; et capsule reliquiarum pro dispositione sacristarii in hac processione deferuntur a duobus de secunda forma habitu non mutato, et sic eat processio ad aliquam ecclesiam in urbe vel suburbio, et ibi Missa cantata processionaliter redeant

ad ecclesiam per idem ostium quo egressi sunt, et ita in chorum solito more redeant, et ita finita letania, dicatur oratio cum versiculo ad gradum chori habitu non mutato.

LXXXVI.

PROCESSIONES QUE FIUNT IN ROGATIONIBUS ET IN VIGILIA
ASCENSIONIS.

Feria secunda in Rogationibus hoc eodem modo ordinatur et procedit Processio, excepto quod preceedit draco et deinde leo. Preterea hac die eat processio per ostium supradictum et procedit per portam civitatis occidentalem et ita circuendo civitatem ex latere septentrionali in aliqua ecclesia se recepit, et ibi celebrata Missa, per portam civitatis orientalem ad ecclesiam redit. Et cetera ut prius.

Feria tertia in Rogationibus eat processio per portam civitatis orientalem usque ad ecclesiam eo die adeundam, et ibi celebrata Missa, civitatem ex latere australi circuendo, per portam civitatis occidentalem ad Ecclesiam redeat. Cetera ut prius.

LXXXVII.

IN VIGILIA ASCENSIONIS.

In vigilia Ascensionis simili modo ordinatur processio, ut in predictis feriis eat processio ad locum ordinatum, et redeat.

LXXXVIII.

IN VIGILIA PENTECOSTES.

In vigilia Pentecostes eodem modo et ordine fit processio ad fontes sicut in Vigilia Pasche per omnia.

LXXXIX.

IN SABBATIS IN ESTATE AD VESP. ANTE CRUCEM.

In sabbato quando cantatur "*Deus Omnium*" ad Vesperas post omnes memorias preter Memoriam Beate Marie,

fit processio ad crucem eodem modo quo in sabbato octavarum Pasche excepto quod hic nullus versus in statione, et eodem modo singulis sabbatis usque ad adventum Domini nisi duplex festum impedierit.

XC.

PROCESSIONES QUE FIUNT VENERATIONIS CAUSA.

Fiunt preterea quedam processiones venerationis causa ad suscipiendum Regem, Archiepiscopum, et proprium Episcopum, vel Legatum, que eodem modo et habitu ordinantur quo in dupplicibus festis; procedunt autem per medium chori et ecclesie, et per ostium ecclesie australe exeunt usque ad locum destinatum incedentes, ibique personam suscipiendam in processione due excellentiores persone in redeundo suscipiant, et eadem via qua accesserant usque ad gradum altaris adducant, quod ibi ad orandum prostrata excellentior sacerdos orationem super eam dicat.

XCI.

PRECES SUPER LEGATUM VEL EPISCOPUM SUSCIPIENDUM.

*“Pater noster.” “Et ne nos.” “Ostende nobis Domine misericordiam.” “Salvum fac servum tuum.” “Mitte ei Domine auxilium de Sancto.” “Esto ei Domine turris fortitudinis.” “Nihil proficiat inimicus in eo.” “Domine Deus virtutum quesumus nos.” “Domine exaudi orationem meam.” “Oremus”—Rege quesumus Domine famulum tuum Legatum, vel Episcopum nostrum, et intercedente Beata genitrice Maria cum omnibus sanctis tuis, gratie tue in eo multiplica (fructus?) ut ab omnibus liber offensis et temporalibus non destituatur auxiliis, et sempiternis gaudeat institutis per * * * Vel “Omnipotens et sempiterne Deus miserere famulo tuo N et dirige eum secundum tuam clementiam in viam salutis eterne ut te donante, tibi placita cupiat, et tota virtute perficiat per Christum Dominum nostrum.”*

XCII.

PROCESSIO AD HOMINEM MORTUUM SUSCIPIENDUM.

Si vero, cum processione homo mortuus sit suscipiendus eodem modo, et ordine ordinetur processio et incedat, in alio tamen habitu. Sacerdos in hac processione et minister in albis incedunt; chorus autem in cappis nigris, et cum ad locum destinatum pervenerit processio, cadaver ipsum sacerdos aqua benedicta aspergat, deinde thurificet. Postea vero in ecclesiam redeant, et si canonicus fuerit cujus corpus defertur, in chorum deferatur; sin autem, extra chorum in ecclesia, dicta oratione, relinquatur.

XCIII.

DE MODO EXEQUENDI OFFICIUM DOMINICA PRIMA IN ADVENTU AD MISSAM, ET DE OFFICIIS SINGULORUM MINISTRORUM.

Dominica prima in Adventu, peracta processione, dum tertia cantatur, executor officii, et sui ministri ad missam dicendam se induant, et, si episcopus fuerit, tres habeat diaconos et totidem subdiaconos ad minus sicut in omni festo novem lectionum quando ipse exequitur officium. In die vero Pentecostes, et in die cene, septem diaconos et septem subdiaconos et tres acolitos. In aliis vero duplicibus festis, quinque tantum. Die vero Parasceve unum solum diaconum, et unum solum subdiaconum.

Cantata, vero, tertia, et officio misse inchoato, dum post officium "*Gloria Patri*" inchoatur, executor officii cum suis ministris ordinate presbyterium intrent, et ad altare accedant: diacono et subdiacono casulis indutis, manus tamen ad modum sacerdotis extra casulam non tenentibus: ceteris ministris in albis existentibus; quibus vero temporibus diaconi et subdiaconi casulis, dalmaticis, et tunicis, et albis uti debeant in ordinali plane describitur.

Ad gradum autem altaris sacerdos ipse confessionem dicat, diacono ei assistente a dextris, subdiacono a sinistria. Et sciendum quod quisque sacerdos officium exequatur, semper episcopus si presens fuerit, ad gradum altaris "*Confiteor*" dicat. Dicta, vero, absolutione, sacerdos diaconum deosculetur, deinde subdiaconum, quod semper observatur, nisi missa pro fidelibus defunctis dicenda fuerit, exceptis tribus ultimis diebus in Passione Domini.

His peractis, ceropherarii candelabra cum cereis ad gradum altaris dimittant. Post humiliationem vero sacerdotis ad altare factam, ipsum altare sacerdos thurificet diaconi ministerio; deinde ab ipso diacono ipse sacerdos thurificetur, et postea Textum ministerio subdiaconi deosculetur. His peractis, in dextro cornu altaris cum diacono et subdiacono officium misse usque ad orationem prosequatur, sive usque ad "*Gloria in excelsis*" quando "*Gloria in excelsis*" dicitur. Quo facto, sacerdos cum suis ministris in sedibus ad hoc paratis se recipiat usque ad orationem dicendam, vel in alio tempore usque ad "*Gloria in excelsis*" incipiendum. Dum vero sacerdos ad officium exequendum stat ad altare, diaconus post eum stet in primo gradu ante altare, deinde subdiaconus ordinate, ita quod quoties sacerdos ad populum se convertit, diaconus similiter se convertat, subdiacono interim ipsi sacerdoti de casula aptanda subministrante. Sciendum, autem, quod quicquid a sacerdote dicitur ante epistolam, in dextro cornu altaris expletur. Similiter post perceptionem sacramenti; cetera omnia in medio altaris fiunt. Post introitum vero misse, unus ceropherariorum panem, et vinum, et aquam, in pixide et phiolis solempniter ad locum ubi panis, vinum, et aqua ad eucharistie ministrationem deponuntur, deferat. Reliquus vero ceropherarius, pelves cum aqua et manutergio. Incepta vero ultima oratione ante epistolam, casula interim deposita, subdiaconus per medium chori, ad legendam epis-

tolam ad pulpitum accedat; et dum epistola legitur, duo pueri in superpelliciis facta inclinatione ad altare ad gradum chori, in pulpito ipso se ad cantandum gradale preparent.

Interim etiam veniant duo ceropherarii obviam acolito ad ostium presbyterii cum veneratione ipsum calicem ad locum predictae administrationis deferente offertorio et corporalibus ipsi calici superpositis. Est, autem, acolitus in albis et mantello serico ad hoc parato. Calice itaque in loco debito reposito, corporalia ipse acolitus super altare solempniter deponat, ipsum altare in recessu deosculando. Quo facto, ceropherarii candelabra cum cereis, ad gradum altaris demittant. Lecta epistola, subdiaconus panem et vinum, post manuum ablutionem, ad eucharistie ministrationem in loco ipsius administrationis preparet ministerio acoliti. Dum gradale canitur, duo de superiori gradu ad cantandum "*Alleluia*" cappis sericis se induant, et ad pulpitum accedant. Dicto vero gradale, pueri cantores ad gradum altaris inclinaturi redeant. Post quoque epistolam, unus ceropherariorum cum aliquo puero de choro, aquilam in pulpito ad legendum evangelium ornando preparet. Dum "*Alleluia*" canitur, diaconus prius ablutis manibus casula humerum sinistrum modo stole succinctus, corporalia super altare disponat. Dum prosa canitur, diaconus ipse altare thurificet, deinde ad commonitionem puerorum ministrantium a choro ad ministeria sua redientium, accepto Texto Evangeliorum, et data ei humiliato a sacerdote benedictione, cum ceroferariis et thuribulo, precedente subdiacono librum Lectionis Evangelii deferente, per medium chori, ad pulpitam accedat Textum ipsum super sinistram manum solempniter gestando, et cum ad locum legendi pervenerit, Textum ipsum subdiaconus accipiat et a sinistris ipsius diaconi, ipsum dum evangelium legitur teneat; et lecto evangelio, ipsum deosculandum ipsi diacono porrigat a dextra parte ipsius. In redeundo,

tamen, Textum ipsum ad altare ex directo pectore deferat. Post inceptionem "*Credo in unum*" sacerdos ipse ministerio diaconi thurificetur, et postea ministerio subdiaconi, Textum deosculetur. Quo peracto, chorus ministerio pueri, more solito, incensetur sequente subdiacono textum deosculandum singulis eo ordine quo incensantur, porrigente. His peractis, acolito ministrante subdiacono, subdiacono ipsi diacono, sacerdos prius hostiam super patenam, deinde calicem a manu diaconi accipiat, diacono manum ipsius sacerdotis utraque vice deosculante.

Postea ordinato sacrificio et debito modo deposito, sacerdos sacrificium ministerio diaconi, ter in signum crucis thurificet, deinde ter in circuitu postea ex utraque parte sacrificii. Quo peracto sacerdos manus abluat, ministerio subdiaconi et aliorum ministrorum, diacono interim ipsum altare in sinistro cornu incensante, et reliquias, more solito, in circuitu. Accedente autem sacerdote ad divinum obsequium exequendum, diaconus et subdiaconus suis gradibus ordinate se teneant: et si episcopus celebraverit, omnes diaconi in eodem gradu diaconorum consistant principali diacono medium locum inter eos obtinente. Simili modo subdiaconi in gradu subdiaconorum se habeant; ceteris omnibus diaconis et subdiaconis gestum principalis diaconi et subdiaconi principalis imitantibus—excepto quod principalis subdiaconus sacerdoti ad populum convertenti solus ministrat. Sacerdote vero "*Per omnia secula*" incipiente, subdiaconus offertorium et patenam a manu diaconi accipiat, et ipsam tenendam quousque oratio dominica dicatur acolito offertorio coopertam committat in gradu post subdiaconum interim constituto. Sciendum autem quod pueri ministrantes dum secretum misse tractatur, in choro moram faciunt exteriorem locum prime forme tenentes quousque sacerdos, cancellatis manibus, ad altare se inclinet. Tunc enim ad altare accedunt ad ministrandum diacono in manuum ablutione cum subdiacono. Sa-

cerdote vero, corpore Domini calicem in modum crucis signante, diaconus ei a dextro assistat eique in corporalibus sustinendis subministret.

Inchoata vero oratione dominica diaconus patenam a manu subdiaconi recipiat, et post dictam orationem dominicam eam sacerdoti porrigat; post tertium "*Per omnia*," si episcopus celebraverit, diaconus ad populum conversus, baculum episcopi in dextra tenens, curvatura baculi ad se conversa, dicat "*Humiliate vos ad benedictionem*." Deinde episcopus, eucharistia interim super patenam reposita, super populum faciat benedictionem. Ad "*Agnus Dei*" dicendum, accedant diaconus et subdiaconus ad sacerdotem uterque a dextris, diaconus propior, subdiaconus remotior. Pacem vero diaconus a sacerdote accipiat; deinde primo subdiaconum, deinde ad gradum chori rectorem ex parte decani, dehinc alium ex parte cantoris osculetur; qui duo pacem choro reportent, incipientes a decano et cantore, vel ab his qui stallis eorum stant proximiores. Post perceptionem sacramenti, sacerdote ad manus abluendas veniente, diaconus corporalia complicit, et in loculo reponat. Postea, vero, ipsa corporalia calici cum offertorio superponat ipsum que calicem, dum Post-communio dicitur, ipsi acolito committat, qui dum "*Per omnia*" dicitur post orationem, ea solempnitate qua eam apportavit, reportet. Post "*Benedicamus*" dictum a diacono, iterum casula induto, ad populum converso, et post inclinationem a se factam, sacerdos cum suis ministris, modo quo accessit, abscedat.

XCIV.

ADAPTATIO SERVITII DOMINICE PRIME IN ADVENTU, IN ALIIS DOMINICIS CUM SUIS EXCEPTIONIBUS.

Modus servitii hujus dominice locum habet omni die dominica simplici per annum; excepto quod in Adventu, et a Septuagesima usque ad Pascha utuntur diaconus et subdiaconus casulis, in aliis vero temporibus, dalmaticis et

tunicis. Preterea in predictis temporibus inchoatur missa sine—“*Gloria in excelsis*”—et terminatur sine—“*Ita, missa est.*” In aliis, vero, cum “*Gloria in excelsis*” inchoatur, et cum “*Ita, missa est*” terminatur. Preterea nulla die dominica per annum dicitur prosa ad missam nisi in Adventu Domini quando de dominica agitur, et die dominica qua cantatur “*Dum medium silentium*” ratione venerationis temporis Natalis Domini. Preterea qualibet die dominica per annum dicitur “*Alleluia*” ad missam nisi in Septuagesima usque ad Pascha. Tunc enim tractus cantatur sine “*Alleluia*” et sine prosa a quatuor de superiori gradu in cappis sericis ad gradum chori ita quod omnes simul versum primum incipiant quem duo ex parte chori principales prosequantur: aliis duobus interim in externa parte forme sedentibus, et ita, alternis vicibus, singuli versus ab illis quatuor totius tractus dicantur, choro, interim, sedente, ita quidem ut omnes simul tractum ipsum terminent. In prima tamen dominica Quadragesime et in dominica Palmarum tractus in choro alternis vicibus cantatur, hinc inde modo predicto.

XCV.

DE MODO EXEQUENDI OFFICIUM MISSE FERIA SECUNDA IN ADVENTU.

Secunda feria in Adventu idem modus servitii servatur qui in precedenti dominica, quibusdam exceptis, scilicet quod in hac feria intrat sacerdos cum suis ministris ad officium exequendum in initio ipsius officii misse. Preterea, epistola ad gradum chori legitur; gradale ab uno solo puero in superpellicio ad gradum chori; cantatur “*Alleluia*” ab alio puero tali loco et habitu; evangelium non in pulpito in aquila, sed in presbiterio super pulpito apparato, versus aquilonem converso diacono, quod unus ceropherariorum post lectam epistolam in loco debito dis-

ponat et ornet. Dum legitur evangelium, subdiaconus textum teneat in faciem ipsius legentis, ceroferariis diacono assistantibus uno a dextris, reliquo a sinistris. Preterea post lectum evangelium, sacerdos textum ministerio (subdiaconi?) deosculetur, sed tunc non thurificetur, nec chorus incensetur. Nunquam enim chorus post evangelium incensatur, nisi quod quando "*Credo in unum*" dicitur; sed tunc, semper. Preterea, pax a diacono choro apportatur per duos extremos de secunda forma: cetera ut prius. Preterea, hac feria, ante tertiam dicitur missa in capitulo pro fidelibus defunctis cum diacono et subdiacono, albis tantum indutis, quod semper observatur in omni missa pro defunctis nisi quando pro episcopis ipsius ecclesie defunctis celebratur, et in crastino Omnium Sanctorum, tunc enim dalmaticis et tunicis utuntur.

XCVI.

ADAPTATIO OFFICII MISSE HUIUS FERIE IN ALIIS FERIIS PER ANNUM.

Similis quoque modus servitii servetur omnibus feriis per annum; excepto quod a Septuagesima usque ad Pascha, non dicitur "*Alleluia*" ad missam, sed per totam Quadragesime secundam, et quartam, et sextam feriam semper usque ad Pascha dicitur tractus in choro modo predestinato. Preterea omni feria per annum nisi in Adventu et Septuagesima, utuntur diaconus et subdiaconus dalmaticis et tunicis, nisi in vigiliis et quatuor temporibus, tunc enim fit in albis. Preterea in vigiliis Natalis Domini, acolitus, dum oratio ante epistolam dicitur, ad gradum chori veniat, et ibi lectionem ante epistolam legat. Quâ lectâ, epistola ibidem sine intervallo legatur. Preterea in omni quatuor tempore, quartâ feriâ, acolitus simili quoque modo lectionem legat ante epistolam, sed sine, "*Dominus vobiscum*" cum precedat oratio, et cum cantûs intervallo epistola

sequatur. Simili modo in sabbatis quatuor temporum, primam lectionem legat acolitus; deinde sequentes in secunda forma discurrant pro dispositione magistri scholarum, et in superpelliciis, ita ut ultima a sacerdote legatur. Cantus vero per singulas lectiones, singuli pueri pro dispositione cantoris in superpelliciis cantent. Post ultimam tamen lectionem cantent duo de secunda forma in superpelliciis ad gradum chori sicut pueri. Tractum, vero, post epistolam duo de secunda forma in cappis nigris ad gradum similiter cantent. Preterea per totam Quadragesimam, post nonam, cantatur missa. Preterea, nulla feria, in Paschali tempore, dicitur missa capitalis pro defunctis, nisi fiat anniversarium vel trigintale.

XCVII.

DE MODO EXEQUENDI OFFICIUM PRIME MISSE IN DIE NATALIS DOMINI.

In die Natalis Domini post "*Te Deum laudamus*" excellentior sacerdos primam missam cantet, cujus ministerium expletur, sicut in dominica excepto quod diaconus et subdiaconus et acolitus utuntur dalmaticis et tunicis. Preterea, cum "*Gloria in excelsis*" missa dicitur, lectio ante epistolam in pulpito ab aliquibus duobus pro dispositione (cantoris?) in cappis sericis cantetur, "*Alleluia*" a tribus excellentioribus in cappis sericis ibidem dicatur. Preterea, si episcopus exequatur officium, omnes ministri in chorum ad prosam cantandam veniant, preter principalem diaconum et principalem subdiaconum, et ibi moram faciant diaconi et subdiaconi in medio chori cum rectoribus chori, donec principalis diaconus a pulpito post lectum evangelium per chorum redeat. Preterea in processione ad evangelium legendum crux procedit que a dextris erit legentis evangelium facie crucifixi ad legentem conversa. Lecto evangelio, principalem diaconum comitentur ceteri diaconi et subdiaconi a

choro usque ad altare processionaliter, ita quod bini precedant subdiaconi, deinde principalis subdiaconus in ultimo ordine subdiaconorum uno subdiacono incedente ei a dextro altero a sinistris. Postea sequantur diaconi ordine simili dispositi; et hoc ipso modo et ordine ad introitum misse dominum episcopum precedant. Preterea ad incensandum chorum post "*Credo in unum*" duo veniunt thuribula, duo subdiaconi cum duobus textis. Si autem episcopus non celebraverit, unum textorum defert acolitus, ex parte cantoris; primo autem est incensandus cantor, deinde principales rectores chori ex utraque parte sui; deinde duo rectores secundarii; postea chorus solito modo, eodem ordine sequatur textum. In pace danda, primo deosculetur diaconus principalem subdiaconum a quo ceteri diaconi et subdiaconi pacem sumant; deinde duos secundarios rectores, qui primo pacem deferant cantori, et ejus duobus collateralibus rectoribus principalibus; postea ipsis principalibus rectoribus pacem ipsam ex parte decani et cantoris deferentibus, secundarius vero ex parte cancellarii et thesaurarii.

XCVIII.

MODUS EXEQUENDI OFFICIUM SECUNDE MISSE EADEM DIE.

Secundam missam celebrabit sacerdos quem episcopus ad hoc elegerit, eodem modo ut in dominica prima in Adventu excepto quod quidam de secunda forma leget lectionem ante epistolam in superpellicio quam continuo sequatur epistola. Preterea diaconus ab episcopo benedictionem accipiet ad pronuntiandum evangelium, et post lectum evangelium, per episcopum transeundo, prius eum incensabit et postea subdiaconus textum ei apertum deosculandum porriget: pacem quoque statim post deosculatum subdiaconum ipsi episcopo diaconus porriget: cetera ut prius.

XCIX.

DE OFFICIO TERTIE MISSE EODEM DIE.

Tertiam missam celebrabit episcopus vel excellentior alius sacerdos, eo absente, simili modo ut prima preter processionem in qua omnes diaconi et subdiaconi ad missam ministraturi processionaliter incederint.

C.

ADAPTATIO SERVITII HUIUS DIEI IN ALIIS FESTIS OMNIBUS
CUM REGIMINE CHORI.

Similis modus servitii observatur in omnibus festis duplicibus non continuis et incontinuis etiam, excepto quod ibi non semper excellentior sacerdos exequitur officium, sed secundum gradus dignitatem personarum fiat descensus ut in Natali, et in Pascha, et Pentecoste. Similis quoque modus servatur in omni festo et in omnibus octabis, et feriis infra octabas cum regimine chori, excepto quod in predictis feriis, cantatur "*Alleluia*" in pulpito a rectoribus chori habitu non mutato. Preterea si aliquid festum novem lectionum Quadragesime fiat in aliquâ feriâ, ante tertiam, missa de festo dicatur in dalmaticis et tunicis; post nonam vero, missa de jejunio; utraque ad principale altare.

CI.

DE MODO EXEQUENDI OFFICIUM MISSE IN FESTIS TRIUM
LECTIONUM.

Similis modus servatur in festis trium lectionum qui in feriis, exceptis prostrationibus et exceptis feriis in quibus invitatorium a duobus cantatur; in talibus enim festis, gradale a duobus pueris in superpelliciis ad gradum chori cantatur; "*Alleluia*" vero a duobus de secunda forma, eodem loco, et habitu, qui modus servitii servatur in omnibus commemorationibus Beate Virginis per annum. In festo

tamen trium lectionum quo "*Alleluia*"—"*Laudate pueri*" dicitur; cantatur idem "*Alleluia*" a duobus pueris in superpelliciis ad gradum.

CIL

QUANDO COOPERIENDE SUNT IMAGINES IN ECCLESIIS.

Secunda feria prime ebdomade Quadragesime ad matutinas, omnes cruces et imagines, et reliquie, et vas etiam continens Eucharistiam, sint cooperta usque ad matutinas in die Pasche. A sabbato etiam precedente usque ad quartam feriam ante Pascha, velum quoddam dependeat in presbyterio inter chorum et altare, quod per totam quadragesimam in feriis quando de feriis agitur, debet esse demissum nisi dum evangelium legitur, tunc enim interim extollitur et elevatum dependet quousque a sacerdote dicitur "*Orate fratres.*" Et, si in crastino sequatur festum novem lectionum, de cetero eo die non demittetur, nec etiam ante proximas matutinas feriales. Si tamen in ipso festo fiat missa de jejuniis, demittitur velum usque ad inceptionem evangelii et non ulterius. Quarta autem feria ante Pascha, dum passio Domini legitur, ad prolationem ipsius clausule—"velum templi scissum est"—predictum velum in area presbyterii decidat. Hac autem die ad vespervas et usque ad missam in crastino, campane pulsantur sicut in dominicis diebus; chorus regitur; luminaria ut in dominica Palmarum accendantur; antiphone super psalmos in secunda forma discurrant, responsorium quoque in secunda forma ab uno solo cantetur. Nulle preces ad vespervas, nulla memoria; post vespervas collecta, habitu non mutato, ad gradum dicatur, nec vespere de Sancta Maria in conventu dicantur, nec ab hinc usque in crastinum post octavas Pasche. Completorium solito more, absque prostratione, et sine psalmo penitentiali solempniter dicatur cum versibus et antiphona post "*Nunc dimittis*" in secunda forma cantandis.

CIII.

DE ACCENSIONE CANDELARUM IN CENA DOMINI AD
MATUTINAS.

In cena Domini ante matutinas viginti quatuor candelæ accendantur quarum singule ad inceptionem unius cujusque antiphone et responsorii extinguantur. Similiter fiat in sexta feria et in sabbato. Antiphone super psalmos in superiori gradu discurrent per ordinem facta inceptione ab aliquo de excellentioribus ex parte chori; et hic ordo prosequendus est per duas sequentes dies. "*Gloria Patri*" omnino intermittatur. Prima antiphona in laudibus a primo de secunda forma ex parte chori incipiat; secunda a suo pare ex opposito; deinde ceteræ per ordinem in eadem forma discurrant, qui ordo per sequentes noctes continuat. Nullum capitulum ad has matutinas dicatur, nec ymnus. Dum ultimus psalmus in laudibus psallitur, lumen ubi videri nequeat, abscondatur. Finita quinta antiphona in laudibus, omnia luminaria per ecclesiam extinguantur; antiphona super "*Benedictus*" ab excellentiori incipiat.

CIV.

DE MODO CONFICIENDI CHRISMA EODEM DIE (IN CENA DOMINI).

Eodem die ad introitum misse procedat episcopus cum processione festiva ordinata ad altare ut in aliis dupplicibus festis. Assistant etiam ei due de excellentioribus personis in cappis sericis ad deducendum eum ad altare qui intersint confessioni unus a dextris reliquus a sinistris, locis non debitis reservatis principali diacono et subdiacono qui, facta absolutione, abcedant. Deinde peragatur servitium solito more usque "*Te igitur*." Episcopo itaque dicente *Te igitur* ordinentur ministri in ecclesia, tres amictibus et albis tantum induti tria deferentes vexilla, et alii tres

ministri diaconi simili habitu tribus sindonibus precincti humeros ad deferendum tres ampullas oleo plenas mundissimo, unam de oleo infirmorum, aliam de oleo sancto, tertiam ad consacrandum crisma. Unaqueque ampullarum discretionis titulum habeat super se scriptum; prima Oleum Infirmorum, Oleum Sanctum, Crisma. Unus etiam in albis ad deferendum tabernaculum sericum. Tres quoque archidiaconi in cappis sericis scilicet archidiaconus Berkesire, et duo vice unius Wiltescire, tertius archidiaconus Dorsete, singulis suas ampullas implentibus oleo a se ad hoc comparatas; percantatoque "*Te igitur*" usque "*sed veni, quesumus, largitor admitte,*" antequam dicatur "*Per quem hec omnia Domine semper bona creas,*" archidiaconus Berkensis accedat per medium chori ad altare quem precedat minister deferens oleum Infirmorum precedente etiam alio ministro cum vexillo. Deinde episcopus ter crucis signum super ampullam ipsam faciat, et ter sufflat in ea, ministro oleum deferente, ei subministrante. Deinde perficiat episcopus exorcismum audientibus tantum ministris qui secus altare sunt, sine "*Dominus vobiscum,*" et sine "*Oremus.*" Hiis peractis archidiaconus cum suis ministris eo modo quo accessit, abscedat. Deinde peragatur missa usque quo perveniatur ad benedictionem super populum. Tunc accedat archidiaconus Wiltescire eo modo et ordine quo alius archidiaconus accessit cum ampulla continente Oleum Sanctum super quod ter crucis signum faciat episcopus et ter sufflet in ea, et sic olei exorcismum ad baptizandum modo predicto perficiat. Postea orationem dicat episcopus super oleum cum "*Dominus vobiscum,*" et cum "*Oremus.*" Post hec revertente pontifice ad sedem suam, preparentur ministri per sex ordines ad deportandum Crisma. In primo ordine precedant vexilla; in secundo, duo ceroferarii albis induti; in tertio, duo thuribula in simili habitu; in quarto duo subdiaconi a latere episcopi



venientes habitu non mutato deferant duos codices Evangelii; in quinto diaconus ampullam cum oleo deferat ad Crisma consecrandum super quam deportetur tabernaculum. Eundem etiam precedant tres pueri in superpelliciis cantantes ymnum "*O Redemptor*," et alios versus qui sequuntur, choro semper repetente primum versum. In sexto ordine, due cruces deportentur a duobus acolitis ad altare ministrantibus, habitu non mutato, sub tabernaculo una a dextris deferentis ampullam, alia a sinistris; ipsam ampullam subsequentes deinde archidiaconi, archidiacono Dorsete in medio constituto, et ita processionaliter ad altare accedant. Ymno dicto revertatur episcopus ad altare et porrigatur ei ampulla cum oleo que habet inscriptionem Crismatis. Deinde misceatur ei balsamum ab episcopo super quem ter episcopus crucis signum faciens et ter sufflens in ea conversus ad orientem in dextro cornu altaris ita benedicat Crisma dicens alta voce "*Veni Creator Spiritus*," cum genuflexione, et ita totus ymnus cantetur ut primus versus a clericis secus altare stantibus, cantetur secundus a toto choro, et ita alternatim ymnus cantetur. Quo dicto, subsequatur benedictio scilicet "*Hec commixtio liquorum*" et cetera. Deinde oratio cum "*Dominus vobiscum*," et ceterae orationes sequentes. Quibus dictis, episcopus dicat alta voce "*Per omnia secula seculorum*"—"Dominus vobiscum"—"*Sursum corda*"—"Gratias agamus," cum sequente prelatione. Post predictas benedictiones minister ampullam Crismatis deferens cum sindone qua precinctus est cooperiat eamque in dextra parte altaris quousque "*Agnus Dei*" cantetur, cum reverentia teneat. Postea episcopus dicat alta voce "*Per omnia secula*," deinde dicat diaconus qui evangelium legit,—"*Humiliate vos ad benedictionem*"—deinde sequatur benedictio super populum. Post benedictionem, dicat episcopus,—"*Et pax ejus*." Tunc cantor incipiat—"Agnus Dei," et descratur vas Crismatis a pre-

dicto ministro, episcopo deosculandum. Postea etiam loco pacis in chorum deferatur eo ordine quo chorus solet thurificari sicut cantor inchoet communionem, et ita servitium debito more compleat.

CV.

DE MODO EXEQUENDI OFFICIUM IN VIGILIA MORTUORUM.

In vigilia Mortuorum trium lectionum extra tempus paschale, antiphone super psalmos ad "*Placebo*" in superiori gradu, similiter, antiphona super "*Magnificat*," versiculus ante "*Magnificat*," similiter, psalmi quoque post "*Magnificat*," et post "*Benedictus*," in eodem gradu inchoentur. / Orationes dicantur a sacerdote habitu nec loco mutato; sed vel ad altare converso, vel prostrato.

Ad "*Dirige* vero, tam antiphona super psalmos, quam ad laudes, quam ad "*Benedictus*," in superiori gradu inchoetur; versiculi similiter. Lectiones, vero, in secunda forma legantur, et responsoria ab eisdem lectoribus cantentur, habitu nec loco mutato. In prostratione, autem, tenentur esse clerici dum oratio dominicalis dicitur ante lectiones. Post "*Benedictus*" quoque, eodem modo quo post "*Magnificat*" ad "*Placebo*."

Sciendum est etiam quod nunquam in vigiliis Mortuorum fiunt prostrationes in pascale tempore, nec in aliquo festo trium vel novem lectionum, nec in commemoratione Beate Virginis, nec in octabis Sanctorum, nec infra. In vigiliis, vero, novem lectionum simplicibus, prima antiphona super psalmos ad "*Placebo*" in superiori gradu inchoetur; ceterae omnes antiphone in prima forma discurrant, excepta antiphona super "*Magnificat*," et prima antiphona super psalmos ad "*Dirige*," et prima antiphona super laudes, et antiphona super "*Benedictus*" quae in superiori gradu discurrant.

Tres prime lectiones in prima forma legantur habitu nec

loco mutato, sua quoque responsoria ab eisdem lectoribus cantentur. Tres medie lectiones in secunda forma cum suis responsoriis, eodem modo dicantur. Tres ultime lectiones in superiori gradu, eodem modo, cum suis responsoriis dicantur, ita tamen ut secundus versus ultimi responsorii in eodem gradu ab opposito dicatur. Tertius similiter ex parte chori in eodem gradu dicatur, cetera, sicut predictum est, sunt exequenda. Iste modus servitii mortuorum, locum habet in omni anniversario et trigintali, post primam diem trigintalis. In anniversariis tamen simplicium canonicorum, ultimum responsum a duobus de superiori gradu dicatur ad gradum, habitu non mutato, cum suis tribus versibus. In primo quoque die trigintalis simplicis canonici, eodem modo, ultimum responsum dicatur, sed tamen post ultimum versum, responsum ab ipsis cantoribus ad gradum repetatur et a choro percantetur. Preterea sexta lectio in superiori gradu cum suo responsorio dicatur. In anniversariis vero archidiaconi, vel et subdecani aut succentoris, modus servitii fiat sicut in prima die trigintalis simplicis canonici. In anniversariis cantoribus, cancellariis, thesaurariis, antiphone que in simplicibus vigiliis solent esse in prima forma, in secunda forma discurrant. Cetera ut in prima die trigintalis canonicorum. In anniversariis decani, simile servitium observatur quod de ceteris personis, excepto quod tertia lectio in secunda forma, et quinta lectio cum suo responsorio in superiori gradu dicitur. De personis, vero, ecclesie in episcopis promotis in aliis ecclesiis, fiat servitium in eorum anniversariis juxta dignitatis sue exigentiam, quam, ante promotionem, in ecclesia Sarum habuerunt. De aliis, vero, episcopis omnino extraneis, et pro regibus pro quibus fit servitium, eo modo quo in anniversariis canonicorum simplicium. Sciendum, tamen, quod de illis solummodo fit servitium in anniversariis que scribuntur in martirlogio.

Sciendum, autem, quod in anniversariis quatuor **principa-**lium personarum, excellentior sacerdos exequitur officium. Episcopus vero in anniversariis episcoporum predecessorum suorum exequitur officium.

In anniversariis episcoporum Sarum ecclesie totum servitium discurrit sicut in duplici festo S. Johannis Baptiste; habitus, tamen, hic non mutatur in legendo vel cantando. Tabula enim de lectionibus legendis, et responsoriis cantandis disponitur sicut in predicto duplici festo, excepto quod hic nullum responsum a tribus cantatur nisi nonum. Executor, tamen, officii in orationibus dicendis, locum non mutat. Quando vero fit servitium pro corpore presente pro non-canonico, omnes antiphone preter quinque principales, in secunda forma discurrant. Due prime lectiones cum suis responsoriis in prima forma; tertia et quarta in secunda; quinta et deinceps in superiori gradu. Singula, vero, responsoria a duobus ad caput corporis ad orientem conversis, cantantur, ultimum a tribus; idemque cum repetitione cantatur ita quod ab ipsis cantoribus inchoetur. Singuli versiculi a duobus pueris ibidem dicantur; cetera ut in aliis vigiliis predictis; et si fuerit corpus canonici cujusque, eodem modo fit servitium sicut fit in anniversariis episcoporum ecclesie.

EXCERPTA
EX
ORDINARIO
TOTIUS ANNI
AD USUM
ALICUJUS MONASTERII
ORDINIS CISTERCIENSIS
IN AGRO EBORACENSI QUONDAM SITI.



ORDINARIUS TOTIUS ANNI CISTERCIENSIS.

IN ADVENTU DOMINI.

In prima dominica incipitur ad vigiliis Ysaïas, et deinceps totus legatur per Adventum, non solum ad vigiliis in choro, et etiam in refectorio. *fol. i.*

Post Danielelem, leguntur XII prophete per ordinem ad mensam,—ad mensam legitur vita Sancti Nycollai, si tempus petierit. *fol. i. b.*

Ad mensam legitur evangelium. Si tempus petierit, tunc legitur passio Lucie virginis, vel Barbare. *C. x.* Ad mensam legitur evangelium, et postea sermones.—Ad cenam legitur evangelium de dominica. *C. xxiv.* Ad mensam leguntur sermones Augustini. *C. xi.*

Est autem consuetudo quod singulis annis legatur in abbaciis nostri ordinis vetus et novum Testamentum ex integro. *C. xii.*

In prima dominica (Adventus) una lampas tantum accendatur ad majus altare. *fol. i.*

Matutinalis missa et major missa (cantantur). *ibid.* Ista die (prima dominica Adventus) ebdomadarius missam celebrat, non abbas. *ibid.*

In secunda feria, et in festo Andree, conversi laborant sicut in omnibus festivitatis transportatis. *ibid. b.*

Cotidie mixtum sumitur exceptis vigiliis sanctorum, et diebus *III* temporum, id est, feria *III*, *VI*, et sabbato. *fol. ii. b.*

IN VIGILIA NATIVITATIS DOMINI

abbas celebrat missam cum duobus ministris.—Ad missam “*Kyriel*” quod consuetum est aliis dominicis diebus cantari. In capitulo quando legitur historia “*Christus Filius Dei*,” etc., totus conventus toto corpore prosternitur in pavimento, et dicant omnes orationem dominicam, et “*Ave Maria*.” Et postea, dato signo ab eo qui presidet, omnes pariter surgunt. *Cap. xvi.*

Secundam missam debet cantor loco Abbatis celebrare. *C. xvii.*

IN NOCTE NATIVITATIS DOMINI

pulsato modice signo scilicet maiori campana a sacrista, preparent se ad missam de nativitate qui in tabula sunt intitulati. Preparatis vero ministris indutis sacris vestibus, et iterum signo pulsato cum parvula campana, statim ut convenient facientes in chorum, missa celebretur sicut in natili unius Apostoli, una collecta tantum. Expleta missa et facto intervallo, minor campana pulsetur, et laudes cantentur—et, facto intervallo, sacrista solito more, signo ministros convocat altaris ad preparandos se ad matutinalem missam. *C. xviii.*

Leguntur sermones de Circumcisione ad mensam, vel passio Thome Martyris, si sermones minus sufficiant. *C. xxviii.*

DE FERIIS II ET III ANTE QUADRAGESIMAM.

Notandum quod feria *ii* et *iii* post Dominicam “*Esto mihi*” in quinquagesima, sumitur mixtum et predictis duobus diebus conventus non recipit disciplinam, sed tantum utimur cibis quadragesimalibus. *C. l.*

DISTRIBUTIO LIBRORUM ET OFFICIORUM

Dominica prima in quadragesima legantur in capitulo illa duo capitula per lectore regulari (*sic*) "*Licet omni tempore,*" etc. Quo facto cum abbas dixerit—"*loquamini de ordine nostro*"—statim dicitur per presidem capitulum. Antequam venie petantur, surgat cantor et socii ejus et distribuant libros. Tunc cantor prius dat abbati libellum primum cum duabus manibus et inclinatur ei profunde et abbas e contra cum duabus manibus librum accipiens inclinatur, et postea dant in choro suo cantor et intonator circuientes libros monachis, et succentor in choro suo prius dat priori et postea reliquis.—Et postquam omnes, libros acceperint, tunc cantor major dat librum succentori et intonatori. Huic capitulo intersunt infirmi libros cum accepturi. Libris distributis petant veniam qui voluerint. In secundo, veniam accipiant circuitores claustrum et ministri abbatis et ceteri venias de negligenciis suis si recognoscant deliquisse. Postea, abbas designat fratres qui, secundum regulas, horis quibus vacuerint fratres lectioni, per totum annum circuiant monasterium. Qui circuitores provideant de hiis officiis, de claustrum et ambitu qui est intra septum muri, de oratorio, capitulo, dormitorio, calefactorio, refectorio, coquina, auditorio, ne forte se habeat aliquis inordinate: et propter hoc possunt ingredi predictas officinas omnes preter auditorio in quo scilicet auditorio solummodo respiciunt dum circuiant claustrum ambitum. C. LII.

FERIA IIII IN CAPITE IEIUNII

facientes discalcient se in claustrum, et sacerdote induto alba et manipulo et stola, et ministro suo induto tantum alba et manipulo, signoque pulsato in minori campana, ministri altaris ingrediuntur nudis pedibus in presbyterium, et conventus interim chorum discalcatus, versis vultibus ad altare stantes donec cantor incipiat "*Exurge*" etc. Quam

dum incipit, vertant chori vultus ad invicem demum usque dicatur "*Deus auribus*," et "*Gloria Patri*" inclinando dicunt. Interim cantor reincipit "*Exurge*." Quo quidem cantato usque ad versum "*Deus auribus*" sicut nobis solet fieri ad introitum, sacerdos in presbyterio stando dicit verso ad orientem vultu, "*Ostende nobis Domine misericordiam tuam*." Chorus respondet, "*Et salutare tuum da nobis*" versis vultibus ad altare, et statim chori dicentes, voce mediocri incipiente cantore, "*Kyrie eleeson, Christo eleeson, Kyrie eleeson*," "*Pater noster*," etc. fratres super formas dicentes "*Pater noster*," sub silentio. Demum sacerdos prostratus in presbyterio dicat "*Et ne nos inducas*" etc., chorus respondet "*sed libera nos a malo*." Tunc in suo choro cantor incipit, "*Deus misereatur*," qui psalmus ab utrolibet choro dicatur alternatim.

Dum collecta dicitur, cantor surgit de forma ubi jacuit in choro suo, et portat librum abbati super gradum presbyterii ubi benedicendi sunt cineres ab abbate. Abbas accepta stola et baculo pastorali a sacristano, benedicit cineres verso vultu ad aquilonem et aqua benedicta eos aspergat. Cantor incipit antiphonam "*Exaudi*" &c.—Abbas, deposita stola et baculo, veniens ad gradum presbyterii et genuflexo sub eodem gradu accipiat ipse prius cineres ab ebdomadario sacerdote. Quibus acceptis, erigens se resumpta stola stet super gradum et verso vultu ad chorum ponat in modum crucis super singulos, sacros cineres incipiens a sacerdote misse et ejus ministris, et post a senioribus secundum ordinem, det usque ad novicios, omnibus genua flectentibus super gradum ante abbatem, dicens "*Memento*" &c. Et dum cineres det, sedeat qui voluerit. Hoc intelligitur de senioribus qui non stare diutius possunt. Si congregatio major fuerit, secundum dispositionem abbatis per diversa loca cineres distribuantur. Cum omnes per impositionem cinerum corruptionis vel

fragilitatis fuerint admoniti, tunc abbas, deposita stola, veniat in chorum in stallum suum. Absente abbate, ebdomadarius misse cineres benedicit in eodem loco quo aqua benedicta et sal solet benedici. Quibus benedictis ipse ebdomadarius cum suo ministro prius accipiat cineres quam alii fratres ab aliquo sacerdote seniori stola induto, cui cantor hoc iusserit. Et postea ipse imponat cineres illi sacerdoti a quo ipse prius accepit, et postea ebdomadarius revertat in locum suum, et idem senior deponat stolam dum cineres accipit. Quos cum acceperit iterum sumpta stola sua det et ceteris omnibus secundum ordinem accedentibus et similiter noviciis et postea conversis. Dum cineres fratribus imponuntur ab abbate vel sacerdote, teneat eos ante eum aliquis minor monachus cui iusserit cantor. Cantore itaque incipiente "*Immutemur*" &c., sacerdos et ministri calcient se descendentes in vestiarium, et signo pulsato accedant ad altare ad celebrandam missam. Ceteri autem discalciati remaneant donec missa peracta sit ex toto, et tunc se calcient. Post elevationem hostie, subcentor ecclesie cum suo socio exeuntes calcient se ad deferendos carbones in ecclesiam, si frigus est. Prior imponat familie et hospitibus cineres si affuerint extra chorum adjuncto sibi aliquo fratre qui eosdem cineres ei teneat. C. LII.

VELUM QUADRAGESIMALE.

Post completorium, cruces pannis albis cooperiantur et linteis; et cortina ante presbiterium tendatur que sic remaneat privatis diebus per quadragesima usque ad feriam iiij ante pascha, et tunc post completorium deponitur. In sabbatis vero, et in vigiliis sanctorum quando xii lectiones sunt, tunc retrahatur ante vespervas, et iterum in crastino post completorium remittatur a sacrista. Item presente defuncto, retrahatur ad missam, et ad commendationem defuncti si stet in cineres, donec septem psalmi post sepul-

turam finiantur. Et ad benedictionem novicii, tunc retrahatur, et vi^a feria ad septem psalmos. Item privatis diebus ad missam, subdiaconus partem cortine usque abbatem modice tollat quando subdiaconus ad altare fuerit, ut sacerdos petat benedictionem ab abbate ad evangelium legendum: quod si ministri fuerint, diaconus simili modo accedat ad medium cortine ubi sublevata est querens benedictionem ab abbate. Per hos dies debet crux discoopriri quando defertur ad communicandum infirmum, vel ad unctionem, sive ad sepulturam. C. LIV.

IN DOMINICA PALMARUM

finita tertia, abbas, recepta virga pastorali, super gradum presbyterii stans, verso vultu ad aquilonem, benedicat ramos arborum, et postea aquam benedictam aspergat. Quibus peractis cantor offerat abbati ramum et ministris ejus. Hoc facto statim incipiat voce mediocri antiphonam "*Pueri hebreorum*"—et sacrista cum suis sociis et aliis monachis, ramos benedictos monachis et noviciis distribuat a senioribus incipiens; reliquam autem partem conversis et hospitibus si assunt, et familie porrigent (sic). Interim, predicta antiphona finita, cantor incipiat aliam. Et cum hec antiphona canitur, succentor innuit laicis monachis qui in omnibus processionibus solent precedere minores monachos, ut preparent se ante gradum presbyterii. Hiis itaque ordinatis, incipiente cantore antiphonam "*Occurrerunt*" &c. prius duo monachi cum cereis exeant, demum subdiaconus cum aqua benedicta, et postea diaconus cum cruce lignea discooperta. Quem subsequatur conventus eo ordine quo stat in choro, laicis monachis preuntibus, ita ut abbas, vel sacerdos ebdomadarius si abbas defuerit, eat posterior, et post abbatem, novicii, et post novicios conversi, et fiat processio per claustrum. In ultima statione incipiente cantore antiphonam "*Ave Rex*," totus conventus flectat genua ver-

sus crucem manus in terram ponens et subter articulos versis vultibus ad crucem, diacono et subdiacono stantibus sicut ante steterunt. Dicto, "*Ave Rex*" &c. conventus se erigens stat versis vultibus ad crucem usque dum incipiatur "*Gloria, Laus*" &c. Interim dum canitur "*Ave Rex*," sacrista deferat analogium et pulpitem quem ipse ante tertiam locavit in capitulo cum textu Evangeliorum et stola; ad illum locum ubi diaconus evangelium lecturus est, hoc est ante hostium ecclesie. Circa finem hujus antiphone "*Ave Rex*" &c. diaconus porrigat crucem subdiacono, et idem subdiaconus interim dum crucem tenet, ponat deorsum super terram aquam benedictam. Cum vero diaconus stola fuerit amictus, et cum posuerit solito more stolam circa vel super humeros suos petat benedictionem ab abbate parumper se movendo ab analogio, et accepta benedictione, solemniter legat evangelium verso vultu contra aquilonem, subdiacono ante eum cum cruce astante verso vultu ad conventum. Perlecto evangelio, deponat stolam et reaccepiat diaconus crucem, et subdiaconus aquam benedictam resumat. Tunc interim stat conventus versis vultibus ad invicem. Perlecto evangelio, duo monachi qui a cantore ad "*Gloria, Laus*" in tabula designati sunt, introeant ecclesiam circa finem evangelii, et clauso modice hostio stantes versa facie ad processionem cantent distincte et morose versus predictos scilicet "*Gloria, Laus*" sicut in libris stant ordinati, conventu ad singulos versus eis respondente sicut notatum est in graduali. Quibus finitis et eorundem versuum primo repetito a predictis duobus monachis, redeant hii duo monachi et stent in ordine suo ad processionem sicut ceteri. Expletis itaque hiis duobus versibus scilicet "*Gloria, Laus*" etc. et "*Cui parvuli*," abbas incipit "*Ingradiente*," et tunc omnes intrant ecclesiam scilicet cantando hoc responsorio cum versu suo et repetitione, cum ramis. Ramos quos portant in manibus intrantibus (*sic*)

chorum reponant super tabulam que est super gradum presbiterii posita. Que omnia sacrista continuo auferat. Diaconus autem ponat crucem in locum suum super altare, et ibi remaneat discooperta usque post completum. Postea celebrabitur missa. Notandum quod hospitibus non licet procedere ad processiones que fuerint per claustrum, nec intrare capitulum ad sermones, nisi fuerit aliqua persona tam reverenda et honesta cum quo permitti debeat. *C. LXL.*

DE CENA DOMINI.

In cena Domini major campana pulsetur ad vigiliis. Conversi surgant ad primam vigiliam. (Notandum post nocturnos tunc accipimus disciplinam per istos tres dies.) Celebrabitur missa ab abbate solempniter sicut in natali unius Apostoli cum duobus ministris et sine flexione genuum. Omnesque monachi et novicii ad altare majus communicent, et conversi qui infra abbaciam fuerint ad sanctam crucem communicent, et illi de infirmario, a quolibet sacerdote cui cantor jusserit, ad altare Beati Bernhardi. Diaconus autem abbati imponat tot hostias consecrandas ad majus altare ut ipsa die fratribus omnibus scilicet monachis et noviciis sufficiatur, ut tamen possit post sacram communionem reservari tam pro officio sequentis diei quam pro infirmis communicandis. Ad hanc missam cantatur solempne "*Kyrie*," "*Credo*." Cottidiana prefacio dicitur.

Post pacem diaconus ponat vasculum et pixidem cum corpore Domini super altare, et accipiat abbas omnes hostias de eodem vasculo, et ponat eas super patenam ipsa hora ut omnes ille hostie prius consumantur a fratribus, antequam alie hostie dentur communicantibus que hodie sunt consecrate. Interim et panniculus de pixide auferatur a sacrista, et statim alius pannus mundus reponatur in ipso vasculo. Illo quoque linteo (involuto?), mox abbas vel qui cantat missam, accipiat de patena quatuor hostias vel sex conse-

cratas, imponat in predicto vasculo in crastinum honorifice reservandas. Et tunc linteum vetus super patenam diligentius et bene excussum ne aliqua mica vel particula intus remaneat, comburatur super piscinam et cineres in ipsam projiciantur. Et sciendum quod hac die privata missa non est ab aliquo dicenda nec pro conversis communicandis— Post vi^m (sextam) portarius tot pauperes eligat quot monachi sunt in cenobio, nec abbas committat ut predictos pauperes congregat. Hii pauperes non suscipiantur omnes ad orationem sed in uno loco maneant donec ducantur ad mandatum in claustri ambitum. Interim autem dum ix^m cantatur, conversus laicus adjutor monachi hospitalis et ceteri conversi quos cellarius jusserit, ducant pauperes in claustrum ibique eos faciant sedere, et se discalciare super fenum quod positum est ibidem. Incipiant quoque pauperes ad illud hostium ecclesie sedere ubi monachi solent exire de ecclesia in claustrum, sicque super illam scampnam sedebunt ubi conventus ad collacionem solet sedere. Vasa et linteae et tersoria ad mandatum necessaria, aquam quoque calidam illuc conversi deferant, et omnia ordinate disponant. Que videlicet vasa et cetera necessaria, cellarius provideat eis. Dicta vero nona, exeant fratres de ecclesia incipientibus a prioribus eo ordine quo privatis diebus et in die Natalis Domini unus post unum vadant in capitulum, ita ut abbas omnes pauperes transeat usque ad ultimum; et sic ante pauperes predictos permanentes vel stantes faciant in claustro mandatum eisdem pauperibus. Porro fratres laici, ut illius sancti mandati cooperatores existant, aquam et tersoria monachis mandatum facientibus competenter et diligenter administrent. Cellarius, autem, qui denarios porrigit monachis ad opus pauperum, innuat, et significet externis monachis in ordine ut adimpleant officium mandati in pauperibus monachorum infirmorum, et absencium, et portarii. Qui scilicet pauperes debent collo-

cari in ultimo ordine et in extrema parte aliorum pauperum. Infirmis de infirmario qui adesse poterint, liceat sedere. Et postquam abluerint, et exterserint et osculati fuerint pedes pauperum, tunc et ipsi monachi linteo manus suas, ita stando ante pauperes, extergant. Quo facto cellarius det cuilibet monacho denarium unum, et illos denarios dabunt singulis pauperibus. Qui denarii flexis genibus sunt dandi a monachis et manus pauperum osculande. Abbas, vero, det suo pauperi duos novos calcios. Postea omnes simul erigant se fratres et veniam petentes ante pauperes, dicant hunc versum "*Suscepimus Deus*" &c. Demum percussa tabula, eant ad opera manuum, si tempus, permiserit et priori visum fuerit opportune. Pauperes autem ducantur ad cellam hospicii, et abbas assumptis secum monachis aliquibus eant ad pauperes ubi fundant aquam in manibus eorum abbas et predicti monachi, et postea reficiantur in hospicio ipsi pauperes. Et sciendum quod hac sacra die, omnes supervenientes hospites caritative sunt reficiendi pane et pulmento hora competente, et hoc sit pro reverentia dominice cene vel dominici mandati.

Expleto igitur mandato pauperum, sacrista discooperiat altaria; et cum tempus fuerit, vespera pulsetur tabula lignea. Primo signo audito si sint in labore fratres, redeant in claustrum, et cum iij signum ductum fuerit, conventus intrans chorum cantat vesperam alte sicut aliis diebus.

Ab hac hora scilicet vespertina, usque ad vigiliis Pasche dum cantatur "*Et in terra pax hominibus*" &c., non pulsatur campana in ecclesia, set nec in orologio, nec in refectorio. *Cap. LXIII.*

DE MANDATO IN CENA DOMINI.

Postquam conventus a mensa surrexerit, fratres qui eadem die in capitulo ad mandatum faciendum notati sunt

in tabula, cum priore eant ad aliquem locum vel in infirmarium ubi liceat eis loqui; et ibi accipient lintea et pelves a cellario; sic quidem prior ordinabit cum eis quod quilibet debet habere, et quomodo ad mandatum sit faciendum. Medius, autem, cellarius aquam callidam monachis ad mandatum faciendum per conversos sufficienter solet administrare. Hanc aquam non deferant monachi in claustrum, set conversi. Et cum seniores a mensa surrexerint, facto parvo intervallo, percutiat sacrista tabulam in ecclesia; et eant fratres solito more bibere in refectorio. Demum sacrista pulset predictas tabulas ad mandatum. Itaque conventu simul in claustro residente sicut in sabbato ad mandatum, ac priore locum abbatis tenente, incipiat cantor antiphonam "*Dominus Ihs.*" Presentibus infirmis qui adesse poterint, et conversis hic inde residentibus in claustro, scilicet post ultimos monachos ac postremos novicios, in ordine suo. Tunc abbas et coadjutores ejus linteis precincti lavent, et tergant, et osculentur eorum pedes, ita ut abbas tantum, xii hominum pedes lavet, et iiii monachorum, et iiii noviciorum, et iiii simul conversorum, quod si unus conversorum defuerit, de conversis suppleatur. Servitores, vero, lavatoribus deputentur hoc modo; abbati dentur duo, ceteris, autem, unicuique unus, qui et aquam et lintea sufficienter administret. Quotiescunque, autem, ante priorem transierint, inclinent tam abbas quam ceteri, set non est abbati tunc inclinandum nec assurgendum ab aliquo quum ante eos transierit preter priorem: ille solus inclinat cum abbas per eum in aliam partem transit. Et cum abbas et ceteri lavatores de capitulo exeunt scilicet ad processionem et initium hujus mandati, hoc est, cum pedes incipiant lavare, tunc conventus debet quiete sedere nec assurgere abbati, nec inclinare. Peracto itaque obsequio, abbas lavet pedes duorum subministrorum suorum, et ceteri se invicem lavent. Novissime, vero, lavet abbati pedes

unus ex suis ministris qui est prior inter eos et junior conversorum et osculeter. Post hec tam abbas quam ceteri vicissim sibi aquam in manibus fundant. Demum cucullis induti veniant ad locum in quo septimanarii coquine solent inclinare in sabbatis ad mandatum, et ibidem inclinent. Et tunc, priore assurgente abbatique cedente, omnes pariter surgant, eoque resedente resedeant. In eundo autem ad sedendum et ad lavandum veniendo, debent illi de choro abbatis precedere qui sunt xii minores scilicet ante seniores et priores suos; et postea abbas incedat, et post abbatem alii xij de choro prioris eant in ultimum hujus processionis, et abbas in medio istorum lavatorum vadat. *C. LXIV.*

IN PARASCHEVE.

In parascheve post laudes parvo intervallo facto, discalcient se fratres in dormitorio, et infirmi in infirmario non minus convenient. Demum lignea tabula pulsetur et conventus veniat in chorum ad primam dicendam, et oratio dominicalis scilicet "*Pater Noster*" tum fiat super formas. Dicta autem prima que morose dicitur sicut laudes et omnes alie hore dici hujus, exeuntes de choro sequuntur abbatem eo ordine quo stant in choro et intrent capitulum sedeatque abbas ad dextram cum choro suo priorque ad sinistram cum choro suo in introitu capituli; et post eos eo ordine omnes sedeant quo de choro processerint, ac psalterium ex integro persolvant abbate incipiente illud, et alternatim versus psalmodum dicunt parvam in medio pausulam in quolibet versu faciendo. Expleto psalterio * per totam diem vacent fratres lectioni. Qui autem voluerint, accipiant ad privata altaria disciplinas quantumcumque volunt usque ad nonam pro reverencia passionis dominice doloribus x et ejus beate passioni compaciendo. Post nonam induant se abbas et

* Verbum hoc semper scribitur in MS. *psalterium*.

ministri duo ad officium. Interim autem sacrista operiat superficiem altaris majoris mundis pallis, et duo luminaria circa altare accendantur ab uno ministrorum ut festivis diebus solet fieri. Demum pulsata tabula ad officium veniat conventus in chorum, et legatur sine titulo lectio "*In tribulatione sua.*" Que dum incipitur abbas ingrediatur cum duobus ministris stola et manipulo induti ad altare nudis pedibus, eat directe ad altare stans in dextro cornu ejus indutus vestibus sacris et casula, et ministri stent in loco ubi ad collectam stare solent. Finita, autem, lectione incipiat cantor tractum "*Domine audi vi*"—Demum legitur lectio "*Dixit Dominus ad Moysem*" a subdiacono induto manipulo, et hec sine titulo legitur et non sicut epistola set plane sicut alia lectio. Interim abbas sedeat, et ministri ejus. Perlecta lectione incipiatur tractus in choro—et cantatur alternatim. Demum sequitur passio—Finita passione, sequuntur orationes solempne, et circa finem orationum duo presbyteri vel duo diaconi induant se cum albis absque manipulo et stola, et antequam finiatur ultima collecta retro altare ambo venientes crucem accipiant linteo panno cooperta, et finitâ ultimâ collectâ portent eam reverenter per duo ejusdem crucis brachia ante gradum altaris ubi adorari debet. Abbate et ministris ejus descendente ab altari in vestiarium ibique suam casulam deponat, et ministri ejus manipulos et stolam, et sic revertantur. Postea vero predicti duo fratres, flexis poplitibus et genibus cantent "*Popule meus*" tenentes sic coopertam, scilicet unus ad dextram, et alter ad levam: duo quoque fratres stantes ante gradum presbyterii cantantes "*Agyos O theos,*" et mox flectant genua sua in eodem loco. Demum erecti cantent ceteri scilicet "*Agyos yschiros*" etc. Quo predicto, respondeat chorus cantore inchoante "*Sanctus Deus,*" et petat tunc chorus veniam. Demum erigentes se chori cetera percantent. Quo predicto illi duo fratres qui crucem

tenent interim suum versum percantent sic super genua manendo "*Quia ego.*" Quo finito item duo fratres stantes ante gradum presbiterii cantent "*Agyos O Theos;*" et tunc flectant genua eo modo ut agentes sicut supra predictum est, et istud faciendum est talibus vicibus; similiter et chorus faciat. Et dum incipitur a choro ultimus "*Sanctus Deus*" illi duo qui crucem tenent eam adorent singulariter, scilicet, unus post unum, et osculentur eam. Finito itaque cantu,—"*Sanctus Deus*"—illi duo qui crucem tenent detegentes eam incipiant antiphonam sic super genua manendo "*Eccæ lignum.*" Et mox e contra petat totus conventus veniam super genua et articulos, et tunc alie cruces discooperiantur. Abbas autem solus crucem adoret et osculetur; et post eum diaconus et subdiaconus similiter: et demum duo et duo monachi similiter. Postquam omnes adoraverint, qui crucem tenent erigentes se, et levantes eam inchoent antiphonam "*Super omnia ligna*" et protinus, conventus cunctus veniam petat. Monachi autem illi duo crucem restituant in locum suum. Interim dum canitur antiphona, abbas cum duobus ministris suis decendendo de presbiterio induat casulam, et diaconus manipulum et stolum, et subdiaconus manipulum, accedant ad altare nudis pedibus, et more solito dicant orationes, et osculentur altare, et signantes se dicant confessionem sicut mos est. Quo facto diaconus corporale super altare ponat. Abbas verò corpus Domini cum illo vasculo in quo est corpus, deferat super altare ponens illud juxta corporale. Et cùm diaconus calicem cum vino et aqua super altare obtulerit abbati, et super corporale posuerit secundum consuetudinem, scilicet absque hostia, tunc abbas thurificet vasculum quod ipse juxta corporale posuerat. Demum aperto vasculo digitos lavet et extractam de vasculo sanctam communionem super corporale eam ponat ante calicem, et tunc levato corpore Domini, nec calice, dicat submissa voce

“Oremus, preceptis salutaribus.” Post dominicam orationem, dicat *“sed libera nos a malo.”* Cùm autem dixerit *“per eundem Dominum Nostrum”* etc., dividat corpus Domini in tres partes et postea dicat *“Per omnia secula,”* et choro respondente *“Amen,”* nihil aliud dicat, sed tacendo mittat in calicem unam particulam nihil dicens, sumat ipse secundam partem, et de reliqua parte communicet ministros. Deinde bibat de calice, dans et de eodem ministris. Quo facto, statim conventus cum reverencia exiens pedes suos calciamentis induant. Aqua calida in clauistro preparetur ut qui voluerint, possint abluere pedes. Nemo autem abluat pedes suos super terram vel super pavimentum, set honeste sedendo, super strapannum. Igitur sacrista auferat pallas de altari statim, abbate de presbiterio descendente, scilicet ante vespervas. Demum, pulsata tabula, vespere celebrentur, et laici fratres hora refectionis ecclesiam et chorum mudent, monachi dicant gracias in refectorio post mensam, et predicti fratres, interim post completorium, claustrum in circuitum totum, et capitulum. Hoc die totus conventus erit in pane et aqua. C. LXV.

DE VIGILIA PASCHE.

In vigilia Pasche, dicta nona, tabula modice pulsetur, et abbas cum duobus ministris se induant sacris vestibus; et sacrista deferat analogium et librum Evangeliorum superpositum; et ponitur super gradum presbiterii ubi abbas solet stando benedicere novicios, et cineres, et ramos. Hiis, itaque preparatis, tabula iterum percutiatur ut in chorum veniant fratres. Tunc ignis in patella allatus de carbonibus ardentibus et vivis, benedicatur ab abbate, et aspergatur aqua benedicta, eodem modo quo stat ad benedicendum novicios verso vultu ad aquilonem. Interim omnia lumina in ecclesia extinguantur ut de igne benedicto reaccendantur. Sacrista, autem, preparet unam candelam quam de eodem

igne accensam dabit subdiacono qui ad dextram diaconi ipsam candelam manu sua tenens, stant interim dum benedicatur cereus paschalis. Et dum ignis fuerit benedictus et candela prefata accensa, et subdiacono data fuerit, abbas eat in locum ubi solet stare, scilicet ante sedem suam verso vultu ad orientem. Et tunc diaconus accipiat stolam et benedicat cereum paschalem verso vultu ad orientem, astante ad dextram ejus subdiacono, candelam accensam manu sua tenente, Et dum diaconus legendo—“*Exultet jam*”—pervenerit ad illum locum “*Suscipe Sancte Pater incensi hujus,*” &c. cantor imprimit quinque grana thuris in ipsum cereum in modum crucis. Et cùm idem diaconus cantando pronunciat “*rutilans ignis accendit*” candelam sumens de manu subdiaconi, cereum paschalem flamescere faciat. Quo facto subdiaconus, extincta candela sua, eat in locum suum ante sedem suam. Benedictione vero consecuta, sequitur lectio—Itaque cùm diaconus cereum benedixerit statim stolam suam deponat et cum manipulo suo, et revertatur in locum suum. Patella vero cum igne benedicto non debet portari de presbyterio donec cereus accendatur, et ut candela ejusdem possit reaccendi, si forte fuerit extincta. Abbas vero casulam induendus eat solus in vestiario prius quam diaconus finiat “*Exultat jam,*” hoc est circa finem, et induat casulam, et lectione inchoata solus accedat ad altare—Lectionibus et cantu finitis et collectis, abbas solus regreditur in vestiarium et casulam ibidem dimittat, et cum stola et manipulo ad locum suum revertatur stans ante sedem suam donec cantetur “*Peccatores te rogamus,*” tunc abbas cum ministris suis vestiarium ingressi se preparent ad missam; et cum incipitur sollempne “*Kyrie eleison*” in choro in quo est invicem cunctos (*sic*) lampades accendantur, et statim abbas cum ministris accedat ad altare et solitam orationem faciat. Finito “*Kyrie*” abbas incipiat “*Gloria in excelsis.*” Cum autem cantor dicit “*Et in terra pax,*” mox

major campana pulsetur usque ad illum locum "*Domine Deus Rex,*" &c. *Cap. LXVI.*

IN VIGILIA PENTECOSTES.

In vigilia Pentecostes, a tertia usque ad sextam vacent fratres lectioni. Interim qui voluerint, dicant missas suas. Sonante orologio, sacrista pulsat majorem campanam, et conventus de dormitorio descendens in cucullis suis sedet ad lectionem aperto armario a cantore. Ad hanc missam (in vigilia Pentecostes) omnes lampades ardent et due candelae accendantur. Ita dico quum incipitur "*Kyrie*" non prius. Tunc debent candelae et lampades accendi. *Cap. xcii.*

Quo audito mox cum ministris suis descendit de altari induens casulam, et diaconus stolam, et subdiaconus manipulum; et lotis manibus stent in ingressu chori usque dum dicitur "*Kyrie,*" scilicet solempne. Quo audito, ingrediuntur altare solito more facientes, et dum incipitur "*Confiteor,*" mox major campana pulsatur ad missam. "*Gloria in excelsis*" solempniter cantatur, et postea una tantum collecta dicitur. In hac vigilia non utimur lacticiniis in cibo. *Cap. xcii.*

QUOMODO LIBRI LEGUNTUR IN REFECTORIO.

A tempore illo quo canitur "*Deus omnium,*" usque ad calendas Augusti, leguntur in refectorio iiij libri Regum; et postea, libri Paralipomenon. Dum canitur historia "*In principio Deus,*" legitur ad mensam parabola Salamonis et postea Ecclesiastes et Cantica Canticorum, et Liber Sapientie, et Liber Ihu filii Syrach qui Ecclesiasticus dicitur. In Kal. Septembris quum canitur "*Si bona ;*" legitur ad mensam Liber Job, et ibi incipitur lectio in refectorio ubi dimissum fuerit ad vig. in choro videlicet "*Egressus Satan.*" In eodem mense cantatur historia "*Peto Domine,*"

et legitur ad mensam primus liber Tobie ubi dimissum fuerit in choro ad vig. incipiendus est; et postea legitur Judich. totaliter ad mensam, et similiter Hester et Esdra, &c. *Cap. CXVI.*

DE PURIFICACIONE SANCTE MARIE.

In die Purificacionis post tertiam, abbas benedicat candelas positas in presbyterio, et postea aqua benedicta aspergat eas. Interim dum dicitur collecta ad tertiam, cantor apportat abbati librum super gradum presbyterii ad cereos benedicendos eodem modo stanti cum virga pastorali sicut ad benedictionem novicii solet fieri; et post benedictionem, cantor accipit tres candelas, et dat duas ministris altaris, et tertiam accensam offerat abbati; quo facto statim incipitur "*Lumen ad revelationem.*" Interim secretarius reliquas candelas distribuat monachis et conversis ac noviciis et familie et hospitibus. Diaconus vera accensa candela sua de altari deferat crucem ante gradum presbyterii habens ante se stantem subdiaconum cum aqua benedicta, et ex utraque parte duos monachos minores cum duobus cereis magnis. Igitur monachis ordinatis fiat processio per claustrum sicut fit in processione palmarum. Porro cantor stans in presbyterio incipit antiphonam "*Ave,*" &c. ad exitum processionis, et statim exeunt illi duo fratres cum duobus cereis, postea diaconus et subdiaconus et alii sicut stabant ordinati. Igitur omnibus ingressis, missa solempniter celebratur. Et postquam diaconus evangelium perlegerit, et abbati sacrificium obtulerit, calicem scilicet, et hostiam super altari more solito ordinaverit; tunc abbas candelam suam reddat sacriste, et diaconus ad cornu altaris dextrum offerat abbati suam, et post eum subdiaconus. Demum veniat abbas ad gradum presbyterii, et alii omnes tam monachi quam conversi offerant ei candelas suas a prioribus incipientibus

osculando manum abbatis, vel sacerdotis si abbas defuerit. Quas sacrista accipiens a manu abbatis extinguat in aqua benedicta. *Cap. cxxvi.*

DE S. BENEDICTO ABBATE.

In festo S. Benedicti Abbatis—tres lampades accendantur et matutinalem missam audiat conventus—et regula inchoatur in capitulo. Semper ipso die Benedicti, conversi laborant—(*in margine*)—*Cap. cxxx.*

Festum de Spinea Corona. *Cap. clviii.*

IN FESTIS PRINCIPALIBUS ANNI.

In his diebus habentur due misse, et monachi vacant lectioni. *Cap. ccviii.*

QUIBUS DIEBUS TRES LAMPADES ARDEANT.

Ad vigiliis Nativitatis Domini et ad vesperas, et ad missam; Apparicionis; Pasche; Pentecostes; Ascencionis; omnium solempnitatum Beate Marie; Nativitatis S. Johannis Baptiste; Apostolorum Petri et Pauli; Sancti Benedicti, et non in translatione ejus; Omnium Sanctorum; Dedicacionis ecclesie; omnium fidelium defunctorum ad vigiliis, et ad vesperas, et ad missam tantummodo accendantur tres lampades; et in festo Sancte Trinitatis, et in die Palmarum. *C. ccxix.*

QUIBUS DIEBUS HABETUR SERMO.

Hiis festibus supradictis habetur in capitulo sermo.—In prima dominica Adventus Domini habetur sermo in capitulo, sed non accendantur tres lampades; et in festo Bernhardi, etiam fit sermo in capitulo et accendantur tres lampades. *C. ccxx.*

QUIBUS DIEBUS NON SUMITUR MIXTUM.

Sciendum est quod a capite ieiunii usque ad Pascha,

non sumitur mixtum, exceptis dominicis diebus; et in tribus diebus Rogationum; et quatuor temporum; et vigiliis Domini et Sanctorum, non sumitur mixtum. *C. ccxxiiii.*

QUIBUS DIEBUS NON UTIMUR LACTICINIIS.

A prima dominica Adventus Domini usque ad Nativitatem Domini; et a dominica sexagesima usque ad Pascha; et in vigilia Pentecostes; et in vigilia Johannis Baptiste; et in vigilia Apostolorum Petri et Pauli; et in vigilia Laurentii; et in vigilia Assumptionis Beate Virginis &c. &c., hiis diebus non utimur lacticiniis nec in conventu nec in infirmario. Quod vero sextis feriis non utimur, hoc non fit ex ordine, set devocionis causa. *C. ccxxv.*

DE PACE.

Notandum vero quod abbas, monachi, et conversi, quum missas audiunt in ecclesia que non sit de ordine nostro, sicut ceteri, pacem accipient cum eis offertur. *C. ccxxvi.*

DE NEGLIGENCIIS MISSE.

Si quid de Sanguine Domini ceciderit super corporale, recidendum est ipsum corporale, et particula cum fuerit in calice supposito sollicitius versata ac resincerata per trinam ablucionem de fistula argentea ad hoc opus idonea, in capsidibus et pixidibus in quibus reliquie sanctorum conduntur, reserventur, et pro reliquiis sanctorum de cetero habeantur.

INVENTARIUM
ORNAMENTORUM
IN
ECCLESIA SARUM

A.D. M^o.CC^o.XXII^o.

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1. The first part of the document is a list of names and addresses of the members of the committee.

INVENTARIUM ORNAMENTORUM

IN

ECCLESIA SARUM.

Hæc sunt ornamenta Ecclesie Sarum, inventa in Thesauraria iij. Kalendas Aprilis, anno ab Incarnatione Domini m°.cc°.xiiij°, recepta tunc ab Abrahamo Thesaurario, sicut ipse proprio manuscripto integravit coram Decano et Capitulo, anno ab Incarnatione Dni. m°.cc°.xxij.

Textus unus aureus magnus, continens Saphiros xx, et Smaragdos vj, et Thopasios viij, et Alemandinas xvij, et Gernetas viij, et Perlas xij.

Item unus Evangelic' bene deauratus cum lapidibus viij. Item textus unus parvus cum ymagine beate Marie cum lapidibus xix.—Item texti quatuor cooperti argento deaurato omnes, preter unum.—Item texti duo sine argento.

Item Crux una magna cooperta argento, cum ligno crucis Beati Petri.—Item crux una bene deaurata orbicularis cum ymagine Salvatoris cum lapidibus multis.—Item crux una processionaria bene deaurata cum lapidibus multis. Item crux una processionaria dominicis diebus cooperta argento.—Item crux una aurea, cum ligno dominico, cum multis lapidibus, cum pede argenti et pomello.—Item crux una argentea deaurata ex una parte cum ligno dominico cum pede argenti.

Brachium Sancti Aldelmi coopertum argento, cum multis

lapidibus, continens alias reliquias.—Item Brachium unum ligneum nihil continens.—Feretrum unum eburneum quod dicitur Sancti Bonefacii cum multis reliquiis.—Item feretrum unum eburneum in quo continentur multe reliquie.—Sceptrum unum cum tribus Smaragdis.—Turris una cooperta argento nihil continens. Item Feretrum unum de Esmali continens reliquias.—Item Feretrum unum eburneum parvum continens reliquias.—Cassa una parva eburnea modo parte fracta.—Item vasculum unum cristallinum cum reliquiis.—Berillus unus magnus cum reliquiis. Item alius Berillus magnus.—Item Pixis una eburnea cum ymagine Beate Marie, et reliquiis.—Item Pixis una eburnea nichil continens.—Item Feretra duo magna cum reliquiis. Item Feretrum unum coopertum argento ex una parte nichil continens.—Item Vasculum unum cum oleo Scte. Katerine.—Item Filiateria xvj. Item Pixis una lignea alba cum reliquiis.

Morsus unus ad Capam quam Archiepiscopus contulit ecclesie bene operatus cum Saphiris iiij, et Perlis iiij, et Turkesis ij, et Gernettis viij.—Item Morsus unus ad Capam quem Magister Simon de Scaldis contulit ecclesie cum Perlis iiij, et Alemandinis ij, et Gernettis ij, et Lapillis viij, unde quatuor sunt Perle, et quatuor Gernette.—Item Morsus iij deaurati et bene operati.—Item

Pomella ad Capas iij argent.—Item

Cochlearia iij argent.—Item

Flavellum unum Argenteum quod Dominus Episcopus contulit ecclesie, fractum.—Item

Lapides xxxiiij qui sunt in una Bursa.—Item

Berilli ij.—Item

Pomum unum argenteum ad calefaciend. manus.—Item

Candelabra ij argentea.—Item

Pelves iiij argenteae ad ministerium altaris.—Item. Ampulle iij argent. ad oleum.—Item

Ampulle ij de dono Episcopi Cicestrensis bene operate et ornatè lapidibus pretiosis.—Item

Fiole ij cristalline ornatè argento a parte superiori.—Item

Vasa iiij cristallina in quibus continetur Balsamus.—Item Vasculum unum vitreum minimum.

Item calix unus aureus ponderis iiij marcar. et calices vij argent.—Item

Corona una argentea cum cathenis iiij Argent. cum columba Argent. ad Eukaristiam.—Item

Corone ij de Latone ad representationes faciendas.—Item

Thuribula iiij argent. cum nacellâ (navicella?) unâ argentea ad thus.—Item

Candelabra ix de Esmali, et ij Stagnea, et ij Ferrea.

Capa una que fuit Episcopi Rogeri cum lapidibus xvi, et Esmal. x brodata.—Item capa una que fuit R. de Bel-lafago cum morsu bene brodata cum lapidibus xvi.—Item Capa una que fuit Iohannis Succentoris bene brodata cum lapidibus xxxiiij, et morsu de aurifriso.—Item Capa una que fuit P. de Wilton brodata, cum morsu argent. in quo continetur lapis unum cameu, et alii xiiij, et lapilluli ix a latere.—Item Capa una que fuit Daniel de Ponte, cum morsu argent. in quo continetur magnum camehu, et lapilluli diversi generis lvij, et in caputio lapid. ix.—Item Capa una que fuit Azonis archidiaconi bene brodata, cum morsu argent. continenti lapid. xxxv, et a latere lapid. xix, cum magna multitudine margaritarum.—Item Capa una que fuit Ricardi Archidiaconi cum morsu argenteo continenti lapid. xx, et lapillulos multos, et a latere lapid. xviiij.—Item Capa una que fuit Warneri de Sandford, cum morsu de aurifriso cum lapillulis multis in morsu, et caputio, et a latere.—Item capa una que fuit R. Cancellarii, cum morsu argent. continenti lapid. xviiij.—Item capa una que fuit Henrici Copchief cum morsu de aurifriso cum lapillulis

multis.—Item capa una que fuit Magistri Iohannis de Brideport cum morsu de aurifriso continenti lapid. xvij, et a latere lapid. xx.—Item cape due que fuerunt Episcopi Rogeri bene brodate.—Item cape due que vocantur Violette.—Item capa una que fuit A. Decani de Well. cum lapillulis multis.—Item Capa una quam dedit Archiepiscopus, de Samitto rubeo.—Item capa una que fuit Magistri Bartholomei, de samitto rubeo cum crista argent. deaurat.—Item capa una que fuit Magistri Simonis de Scalis cum crista argentea deaurata bene brodata cum lapidibus xij.—Item capa una que fuit Ranulfi Thesaur. brodata cum leunculis.—Item Cape due quas Magister Philippus de Hanck. contulit ecclesie.—Item capa una quam Dominus Episc. Cicestrensis contulit ecclesie cum scuto.—Item capa una de dono Abbatis de Rading. quam Dominus Episcopus ei dedit.—Item Capa una quam Herbertus Episcopus dedit, de Samitto rubeo bene parata aurifriso.—Item Capa una que dicitur chabeham.—Item Cape quatuor viginti et iij de Serico, et preterea una apud Caning.

Pallia pendentia xxxvij, et Pallium unum de aurifilo.—Item pallia iij ad tres tumbas cooperiendas.—Item pallium unum quod dedit Dnus. Epus. H. ad tumbam Sancti Osmundi.—Item pallium unum spissum et bonum ad stolum Episcopi.—Item

Velum unum de Serico quadragesimale.—Item

Velum unum de Serico supra Fontes.—Item

Velum unum de Serico supra Sepulchrum.—Item

Tuallia una ad lectricum Aquile.—Item

Pannus unus lineus operatus serico ad pulpitum in festis novem lectionum.—Item Pannus unus lineus ad Lectricum diebus ferialibus.—Item

Manutergia iij.—Item

Offertoria iij ad ampullas deferendas in septimana Pasche ad fontes.

Item Peplum unum de serico rubeo.—Item pepla alba de serico v.—Item pepla iij linea ad ymagines.—Item

Offertorium unum de serico albo et alia v linea.—Item viij paria Corporalium cum forellis v.—Item

Pallia ij coram principali altari de serico quor. unum est de samitto rubeo brodatum cum leonibus et bene parat. aurifris.—Item pallium unum super altare de serico brodatum.—Item

Pannus unus de serico albo diaspero cum pannis ij super altaribus ejusd. generis in festivitate Beate Marie.—Item panni ij de serico coram principali altari de dono Domini H. Episcopi.—Item pannus unus de serico coram altari, de dono Regis Ricardi cum elephantibus.

Tuallie benedictæ et operate xiiij.—Item tuallie benedictæ non operate xix.—Item tuallia una serica quam dedit Philippus de Sancto Edwardo.—Item duo

Frustra lineæ tele.—Item

Amicti ij cum lapidibus deaurati.—Item amicti v brodati.—Item amicti decem de aurifris.—Item amicti iij de serico.

Albe viij de serico.—Item alba una de Bukeram cum parura brodata cum leonibus de dono Roberti de Bellafago, et una alba linea cum parura de tribus aurifris. que pervenit de dono Stephani Ridel.

Zone de serico ix, et alie xij.—Preterea

Albe veteres v cum paruris veteribus, et albe veteres non parate.

ij vestimenta puerorum vetera cum zonis viij nullius pretii.

Stola una et Manipulus unus cum perlis et margaritis. Stole ij cum manipulis iij brodate.—Stola una de aurifris. cum manipulis tribus.—Item Stola una cum manipulo uno ornata aurifris. a latere.—Item Stole due de serico cum manipulis ij unde una est de serico albo.

Tunice iij, Dalmatice iij brodate, quar. due sunt de

serico indico, et unum par de serico rubeo. Item Tunica una et Dalmatica una albe, unde Dalmatica est brodata cum floribus.—Item Tunica una et Dalmatica una de panno de Larest. de dono S. Ridel que sunt in capella Episcopi.—Item Tunica una et Dalmatica una de diaspero albo de dono R. quondam archid. Weltes.—Item Dalmatica una de diaspero cum scalis.—Item Dalmatice de serico xvij et Tunice de serico xiiij.—Item Tunice veteres iij.

Casula una de dono Rogeri Episcopi cum xi lapidibus a tergo, xxxiij lapid. in parte anteriori.—Item Casula una que fuit Episcopi Osmundi cum xxxiiij lapidibus.—Item Casula una purpurea brodata. Item casula una de albo samitto bene parata aurifris.—Item Casule ij de samitto rubeo bene parate aurifris. Item Casula una de dono S. Ridell de serico diversi coloris bene parata aurifris. Item Casule ij de serico bene parate aurifris.—Preterea Casule xiiij sine aurifris. veteres.—Item

Pallia iij ad acolitos.—Item

Preterea apud Ficehelden casula una.—Item Casula una apud Alwardbur.—Item apud Awelton Casula una.—Item

Ad sepeliendum magistrum Th. thesaurarium, Casula una.

Pannus unus coram altari de serico de dono Ricardi Regis.—Item pannus unus ejusd. generis super altare de donum (sic) H. Episcopi.—Item pannus unus vetus de serico coram majori altari cum aquilis.—Item pannus unus super altare de serico respondens pallio cum aquilis.—Item pannus unus de serico vetus de dono Johannis de Ranoville.—Item pannus unus debilis de serico de dono abbatisse de Wilton. Item panni iij de serico veteres ad reponendum coram altari diebus ferialibus.—Item pannus unus de serico de dono abbatisse de Wilton. Item pannus unus de serico coram majori altari de dono Alienore Regine.—

Item pannus unus vetus de dono Comitisse.—Item pannus unus rubeus de samitto cum aurifris. uno bono de dono R. Decani.—Item

Pulvinaria iij de serico, et pulvinaria parva ij ad reliquias.—Item

Pannuli ad Faldistorium ij.—Item

Mitre iiij.—Item iij paria cyrotecar.—Item iiij paria caligar., et unum par Sandaliar.

Cortine ij magne in choro a dextra parte et a sinistra.—Item Cortine ij ad crucem super principale altare.—Item Cortine ij ad crucem versus novum hostium a parte australi.—Item Cortine iij a parte Aquilon. ante Vestiarium.—Item Cortine ij magne in Corpore Ecclesie.—Item Cortine ij in capitulo.—Item cortine ij ad cooperiend. cruces in quadragesima.—Item Cortina una linea incisa.—Item Cortina una que dicitur chapelani.

Pectines v eburnee exceptis hiis qui sunt ad altaria. Item iij paria ferorum ad oblatas faciendas.

Duo Flabella de Fusto et pergameno.

Arche vij preter triangulum.—Item Cofre ij veteres.—Item archa una ferro ligata bene ad cartas et reliquias, juxta principale altare. Item archa una longa similiter ferrea in qua antiquitus superaltare aureum reponebatur.—Item archa una ferro ligata in thesauraria.—Item cofra una in Vestiario.

Tabule iij.—Item

Sconse iij.—Item

Duo paria Sandaleorum unum de serico indico quod sunt (sic) Episcopi Goscelini, et aliud de viridi cendell. brusdato quod fuit Episcopi Herberti.

Haec sunt ornamenta ecclesie collata eisdem diebus quibus Abraham tenuit Thesaurarium.

Calix unus aureus ponderis xl solid., et alius argenteus bene deauratus de dono Domini H. Epis. Item

Texti ij ex utraque parte cooperti argento, de dono ejusdem, quorum unus continet Evangelia, et alius Epistolas.

Item Vasculum unum argenteum pretiosum in quo reponitur Eucharistia, de dono ejusdem.—Item

Dossella ij pendentia in choro de dono Domini H. Epi.—Item Dossellum unum ultra Vestiarium quod arca Noe appellatur.—Item Dossellum unum (ultra?) novum Hostium quod Abraham appellatur. Item Dossellum unum ultra Hostium versus domum Decani quod Jobi dicitur. Item Dossella vi quor. sunt ex una parte iij, et ex altra parte iij. Item Dossella ij que Dominus H. Epi. dedit ad conducendum Episcopum ad altare.

Item Tapeta magna iiij coram magno altari.

Vexillum unum quod dicitur Leo.—Item Vexillum unum Draco dictus.—Item Vexilla alia xij.

Cornua eburnea iiij.

Ova gripina iiij.

Baculi pastores iiij quorum unus est eburneus. Item baculus unus fractus qui fuit Osmundi episcopi. Item baculi ij cooperti argento ad deferend. cruces.—Item baculi ij ad Festum Folor.—Item baculi viij ad chorum regendum.

Duo pelves argenteae de dono ejusdem.—Item

Duo fiale argenteae de dono ejusdem.—Item

Crux una argentea cum pede argenteo de dono ejusdem.—Item Crux una aurea parva continens de ligno dominico in pixide cristallina cum sera (seratura) et clave de auro.—Item

Baculus pastoralis argenteus pretiosus bene deauratus cum lapidibus pretiosis, de dono ejusdem.

Item Vestimentum plenarium bene brusdatum, et ij paria tunicar. et dalmaticar. de dono ejusdem.

Item Cape ij de rubeo samitto de dono ejusdem.

Item Pallium unum rubeum cum aquilis aureis coram principali altari de dono ejusdem.—Item

Navicula una argentea cum cochleari argent. ad thus.—

Item

Tuallia una operata.

Cuppa una argentea benedeaurata cum corona argentea de dono Willmi. Brewere in qua reponitur Eucharistia.—Item

Ciphus unus aureus, et cochlear unum aureum de dono Rogeri de Clifford per manum Giliberti de Lacy.

Item Morsus unus argenteus qui fuit Philippi de Hanck.

Item duo fiale argentee que fuerunt Ade Decani.

Calix unus argent. deauratus de dono Domini Pandulfi.

Item Vestimentum plenarium Abbatis de Abindon.—Item

iiij Frusta argent. ad cooperiendum Feretrum.

Item Casula una de serico de dono executor. Epis. H. parata aurifris.

Item Capa de samitto rubeo de dono archidiaconi de Gascu.—Item Capa Abbatis de Cernelio (Cerne). Item Capa Abbatis de Abbendon. Item Capa Abbatisse de Wilton.

Item Pallia ij de dono Episcopi H. in inthronizatione suâ. Item Pallia ij de dono Regis H., Iohannis Regis filius. Item Pallium unum de samitto rubeo de dono Magistri Laurentii Romani. Item Pallium unum de serico de dono Willelmi Jardun. Item Pallium unum de dono R. Episcopi quod fuit Iohannis de Warham.—Item

Culcitra una que fuit Ade Decani.—Item

Pulvinar unum de dono Clementie Hosate.—Item

Sconse iij.—Item

Stola una stricta de albo serico cum manipulo. Item Stola serica cum manipulo, pulchra.

Hec sunt ornamenta tradita ab A. Thesaurario ad deserviend. diversis altaribus in ecclesia Sarum.

Ad altare Sti Petri;

Tuallie vij quar. due sunt operate,

Pallium i ante altare,
 Pannus unus lineus incisus nullius valoris,
 Vestimenta ij plenaria parata,
 iij Paria Corporalium,
 Flabellum unum,
 Missale unum,
 Pelves ij,
 Archa una de legato Osmundi,
 Lectricum unum ad altare
 Rogettum (Rochettum?) unum,
 Fiale ij,
 Pixis i ad oblata,
 Manutergium unum.

Ad altare Omnium Sanctorum ;

Tuallie iiij benedictae quar. due sunt operate, et altere parate, et Tuallie ij non benedictae; item Pallium j coram altari,

Vestimenta plenaria et parata, et preterea, Alba una parata cum manipulo uno et zone ij, ij Paria Corporalium,

Rochett. ij,
 Pepla ij,
 Fiale ij argenteae. de dono I. succentoris,
 Pelves ij,
 Pixides ij,
 Missale unum,
 Gradale unum,
 Lib. Evangel. et Epistolar., et quaterni iiij cum Alleluia,
 Cofra i,
 Crux una de Esmali,
 Manutergia ij,
 Flabelle i,
 Pulvinaria ij quor. unum est de serico,
 Lectricum unum,

Vas unum ligneum continens reliquias,
Formule ij lignee.

Ad altare Sti. Stephani ;
Tuallie vj quarum una est de serico,
Vestimentum plenarium paratum, et preterea,
Alba una parata cum amictu,
iiij paria Corporalium,
Aurifrisii ad amict.,
Pelves ij,
Missale unum,
Candelabra ij de cupro,
Lectricum unum,
Archa una,
Pallium unum coram altari,
Missale unum bonum de dono Philippi de Sancto Ed-
wardo.

Ad Altare Beate Nicholae ;
Tuallie vj unde due sunt operate,
Pallia ij coram altari de serico,
Pannus unus incisus, et pannus unus lineus simplex,
Vestimenta iij plenaria et parata preter ij Casulas,
Missale unum,
Evangel. et Epistol i,
Crux i ornata argentea in qua est de ligno dominico.
Tabula depicta cum ymaginibus,
Pelves ij,
Fiale ij stagn.,
Pix una,
Manutergia ij,
Archa i,
Lectricum i,
iij paria Corporalium,
Duo Forelli de Serico.

Ad Altare Beate Marie Magdalene;
 Tuallie vj quar. iij benedictæ et una operata,
 Vestimenta ij plenaria et parata et preterea,
 Alba una,
 Amictus unus,
 iij paria Corporalium,
 Crux una de Esmali,
 Missale unum,
 Lectricum unum,
 Pepla ij,
 Pelves ij,
 Archa una,
 Manutergium unum.

Ad Altare Beati Thome Martiris;
 Tuallie v, unde iij sunt benedictæ,
 Pallium unum coram altari,
 Pannus unus lineus incisus,
 Vestimenta ij plenaria et parata et preterea,
 Alba una cum amictu,
 iij paria Corporalium,
 Missale unum,
 Gradale unum,
 Epistolarium unum,
 Crux una de Esmali,
 Pulvinar unum de serico,
 Candelabra ij enea,
 Pelves ij,
 Lectricum unum,
 Fiale ij stagnæe,
 Pixis una,
 Archa una,
 Cathedra una, * * * desunt coetera.

CORRIGENDA ET ADDENDA.

P. L.			
1	6	<i>post</i>	principales
2	9	<i>pro</i>	nullus clericus
3	2	—	lectiones
5	22	—	eis
6	13	—	rationabiliter eam
7	13	—	triginta die
7	19	—	ut patres
8	13	—	minores
11	23	<i>post</i>	eiusdem
12	1	<i>pro</i>	venturi
13	12	—	almucia
14	13	<i>post</i>	Circumcisionis
14	14	—	Annunciatio
15	19	—	exequatur
19	33	—	ceroferariis
22	19	<i>pro</i>	vicarii
23	6	—	descendat
24	9	<i>post</i>	cantandum
27	8	<i>pro</i>	item
29	1	<i>post</i>	et ita
41	9	—	superpellicio
45	31	—	simplex
46	19	—	confessoris
47	20	<i>pro</i>	eat
48	32	<i>post</i>	ad Reliquias
51	23	<i>pro</i>	ordine in choro
52	30	—	eat
54	23	—	ad chorum
57	19	<i>ante</i>	Salvum
—	24	—	genitrice
—	25	—	multiplica
—	26	<i>dele</i>	(fructus?)
59	18	<i>post</i>	se recipiat
60	3	—	ipso
64	22	<i>pro</i>	predestinato
65	22	<i>post</i>	cantetur
66	5	<i>pro</i>	disposito
68	23	—	chorus regitur
—	32	—	antiphona
70	11	—	comparatas
70	20	—	sunt
71	14	—	super que
72	5	—	Vigilia
—	6	—	vigilia
		<i>adde</i>	in ecclesia Sarum.
		<i>lege</i>	nullus clericorum.
		—	lectores.
		—	eisdem.
		—	rationabilis causa.
		—	triginta dierum.
		—	ut fratres.
		—	juniores.
		<i>adde</i>	cum.
		<i>lege</i>	futuri.
		—	almutica.
		<i>adde</i>	Domini.
		—	Dominica
		—	nisi.
		—	et thuribulo.
		<i>lege</i>	vicarii presbiteri, postea ceteri
		—	de superiori gradu vicarii.
		—	discedat.
		<i>adde</i>	per ebdomadam.
		<i>lege</i>	iterum.
		<i>adde</i>	fiat.
		—	et sacerdotem qui similiter erit
		—	in superpellicis cum cappa &c.
		—	Præterea omnia festa sine regi-
		—	mine chori ab octabis Pasche,
		—	usque ad Pentecosten, invita-
		—	torum habent duplex.
		—	Aniani confessoris.
		<i>lege</i>	exeat.
		<i>adde</i>	quam.
		<i>lege</i>	ordine quo in choro ordinantur.
		—	redeat.
		—	ad clerum.
		—	Domine.
		—	Dei.
		—	dona.
		<i>adde</i>	et expectent.
		—	se.
		<i>lege</i>	predeterminato.
		<i>adde</i>	et sine.
		<i>lege</i>	dispositi.
		—	chorus non regitur
		—	antiphonis.
		—	comparato.
		—	stant, sicut in omni exorcismo.
		—	Deinde sequatur oratio sine
		—	<i>Dominus vobiscum &c.</i>
		—	super quam.
		—	Vigiliis.
		—	vigiliis.



EXCERPTA

EX

REGISTRO CONSUETUDINUM

ECCLESIAE S. PAULI LONDINENSIS.

MS⁶⁰. CARTACEO PENES VM. CM. F. H. DICKENSON, DE KINGWESTON,
IN COMITATU SOMERSET, ARMIGERUM, ET IN REGNI COMITIIS
SENATOREM, QUI MIHI SPONTE ET PERHUMANITER
CODICEM MUTUAVIT.



EXCERPTA

EX REGISTRO CONSUETUDINUM ECCLESİÆ S. PAULI LONDINENSIS.

DE CANONICORUM INGRESSU ET INSTALLATIONE.

Cum fuerit quisquam prebenda investiendus, literas Domini episcopi patentes de collatione prebende, decano et capitulo directas exhibeat quibus lectis, coram fratribus residentibus ad hoc convocatis, si persone nihil obstat de canonicis institutis, induatur habitu canonico.

Coram decano et fratribus in capitulo se presentet, et pane albo superposito regule canonice in hoc volumine contente investiat eum decanus vel major presens, decano absente, dicendo:—“*Nos recipimus te in canonicum et fratrem, et tradimus tibi regularis observancie formam in volumine isto contentam pro cibo spirituali, et in remedium laboris, refeccionem in pane corporalem.*” Panis comittatur elemosinario ad usus pauperum. Tunc decanus procedat, vel alius canonicus ab eo et capitulo deputatus, in chorum, et inducant fratrem in stallum prebende sue assignatum, dicendo: “*Dominus custodiat introitum tuum et exitum tuum, ex hoc nunc, et usque in seculum.*” Installatus flexis in stallu genibus dicat oracionem dominicam, et subdat installans: “*Et ne nos, &c. Saluum fac servum tuum. Mitte ei, Domine, auxilium. Nihil proficiat inimicus in eo. Esto ei, Domine, turris. Domine, exaudi. Dominus vobiscum.*

“Deus omnium bonorum principium et finis, virtutum dator et meritorum benignissime premiator, obsecramus immensam tue largitatis habundanciam ut per preces et merita Doctoris gentium Pauli patroni nostri, tribuas huic famulo tuo, N. quem nostro dignatus es ascribere collegio, tibi tam pie jugiter famulari, sicque in hac domo tua, per veram caritatem cum fratribus conversari, ut post decursum presentis vite stadium, Te donante, speratum incorruptibilis vite bravium comprehendat. Per X^m.”

Tunc surgat installatus et dicat sibi quod respiciat psalmos super stallum scriptos, quos singulis diebus impedimento cessante dicturus est pro salute vivorum et requie defunctorum hujus ecclesie Beati Pauli benefactorum: deinde reducatur in capitulum, et assignato sibi loco ultimo partis sue qua morari debet, surgat et stans coram decano tactis sacris evangeliiis, vel inspectis si sit sacerdos, juret quod extunc erit fidelis huic ecclesie Sancti Pauli, quod ejus jura et libertates tuebitur, quod approbatas et approbandas hujus ecclesie consuetudines prout eas didicerit, observabit, quod secreta capituli illicite non revelabit, sic eum Deus adjuvet et illa sancta evangelia; et tunc per ordinem a decano et reliquis a dextris decani, deinde ab aliis a sinistris decani recipitur ad osculum; demum exterior sedeat in ordine ad jussum decani vel fratrum progressurus extra capitulum vel ad ostium cum fuerit necesse pro negociis et negociorum procuratoribus introducendis qui pre foribus frequenter expectant.—(Ibid. pp. 18-19.)

DE MODO OFFICIANDI IN ECCLESIA.

Studeant sumopere canonici horas vigilantissima cura custodire, et in hiis divinum officium humiliter ac devote persolvere. Mox enim ut datum fuerit signum festinato omnes ad ecclesiam conveniant quam non pompaticè, aut inhonèste, vel incomposite, set cum reverencia, et Dei

timore ingrediantur non minus per omnia servantes habitus honestatem nocturno tempore quam diurno.....nec cum baculis in choro exceptis debilibus, set religiosissime illuc veniendum, standum, et psallendum est.—(Ib. p. 39.)

In choro quidem erecti morari debent psallentes..... Additis quoque frontibus utriusque partis septemtrionis et austri respicere se debent universi donec psalmi canentur, et in versu *Gloria Patri*, qui dicitur post psalmum, ad orientem cum et ipsi omnipotenti Deo gratiae reddantur, debent psallentes reverenter inclinando converti.—(Ib. p. 43.)

Sub capis suis a pectore usque ad pedes apertis vestes lineas habentes collobium vel suppellicium album vel utrumque cum hoc deceat in majori ordine et dignitate constitutos; capas eciam nichilominus talarcs nec nimia brevitate notandas nec inutuli longitudine defluentes.—(Ibid. p. 43.)

Longitudo enim capillorum multitudinem significat peccatorum, ideo in Cartegenensi concilio statutum est, ut clerici neque comam nutriant, neque barbam.—(Ib. p. 45.)

Ab hora prima in crastino Sancti Michaelis, usque ad completorium vigiliae Pasche, in capis nigris venire debent omnes ad ecclesiam et morari, et extunc usque ad diem Sancti Michaelis inclusive in festivitibus Sanctorum ix lectionum, et equipollentibus in paschali tempore, et in dominicis venire debent in albis ad omnes horas diurnas, et etiam ad matutinas Sanctae Trinitatis, et ceterarum principalium festivitatum usque ad Assumpcionem B. Mariae Virginis, inclusive quae de die post completorium. Ad omnes vero matutinas quae de nocte dicendae fuerunt, veniendum est in capis nigris.—(Ibid. p. 45.)

Ad Vesperas primo intonat grossior campana, et plures excitantur campane ad classicum atque majores cum sequuntur ix lectiones. In classico autem ferie tantum due campane pulsantur in vespers et matutinis.—(Ibid. p. 47.)

Accoliti in calice portando a vestibulo ad altare post evangelium, in cereis et thuribulis per suas vices et ebdomadas ministrant.—(Ibid. p. 48.)

Idem eciam ceroferarii gradale singulis diebus *ix* lectionum simplicium simul dicent in choro similiter et in festis minoribus Sanctorum quando pronuntiatur evangelium. Set in illis minoribus festis unus tantum cereus accendetur et unus thuribularius ministrat, cero tamen precedente cum primo procedit ad altare, thuribulo tunc primum accenso, cum subdiaconus post lectam epistolam a vestibulo corporalia defert ad altare, qui calice altari supposito post evangelium celebrata thurificatione circa illud et circa altaria vicina, ad vestibulum revertitur, ceroferario in ministerio altaris donec consumatur officium permanente qui per alios dies feriales solus ministrat et cantat. Et in festis *ix* lectionum et equipollentibus, diaconus post evangelium per cantatores et gradus superiores thuribulum circumfert, subdiacono sequente cum textu evangelii deosculando. Inferiores autem gradus incensant ministri minores. Hec quidem fieri debent statim post evangelium, dum *Credo* cantatur a choro, vel si non cantatur, post calicem thurificatum cum fuerit suppositus altari, dum sacerdos ad ablucionem manuum suarum procedit.—(Ibid. pp. 48-49.)

DE MODO OFFICIANDI IN SOLENNITATIBUS SANCTORUM.

In hiis ergo festis que apud nos (in ecclesia Sancti Pauli Londinensis) prime sunt dignitatis, ante vespervas et matutinas, post primum signum quod in nostra ecclesia preter consuetudinem aliarum, nusquam nisi singulariter sonare consuevit, bina et bina pulsantur signa ante classicum. Ad regendum quoque chorum, et ad cantandum Invitatorium et ultimum ad matutinas responsorium quatuor ponuntur cantores; ad cantandum responsorium ad vespe-

ras quatuor fratres de majoribus personis chori a cantore eliguntur. Si, vero, fuerit episcopus presens, et presentes fuerint quatuor persone, cantabitur responsorium a personis, et cum ipsis ad cantandum decanus, si presens fuerit, assumetur. Ad utrasque vespervas, matutinas, et ad ceteras horas *III^{or}* pueri in suppelliciis dicunt versiculos. Ad incensandum altare duo sacerdotes cum duobus turribulis procedunt ad *Magnificat*, et *Benedictus*, et amborum horum psalmorum antiphone ante ipsos tote et post ipsos tote cantantur. Ad matutinas leguntur majores lecciones secundum suos ordines. In omni, vero, festo dupplici cum *ix* leguntur lectiones, legit cancellarius sextam; nullus legit de medio gradu vel inferiori, excepta festivitate Omnium Sanctorum, quia tunc puer unus legit octavam lectionem de Virginibus. Ad processionem due procedunt cruces, et duo turribula, tres diaconi, et tres subdiaconi, in albis. In missa quidem tres diaconi, et tres subdiaconi, et tres acoliti, procedunt ad altare ministraturi.—(Ib. p. 51.)

In festivitibus secunde dignitatis que apud nos simpliciter duplices dicuntur.....ad missam chorus est in capis, tres diaconi de medio gradu cantant gradale in capis, tres majores canonici cantant *Alla*. Unus tantum diaconus, et unus subdiaconus, ministrant ad missam. *Kyrieleyson* quidem, *Gloria in excelsis*, et *Sanctus*, et *Agnus*, dicuntur cum versibus.—(Ibid. p. 53.)

Festa prime, et secunde, et tercie, et quarte, dignitatis omnia per totum anni circulum *ix* lecciones habent excepto a die Pasche usque ad octavas Pentecostes, infra quod spacium lectiones matutinales in ecclesia nostra trinarium non excedunt numerum.—(Ibid. p. 54.)

DE MODO PULSACIONIS CAMPANARUM.

Set et hoc memorandum quod in festivitibus *iii* lectionum sine pronunciacione evangelii, pulsatur classicum duo-

bus tintunabulis, sicut in diebus profestis. In festivitibus in lectionum cum pronunciacione evangelii, in (tintunabulis?) in ix lectionum, cum omnibus ad vespervas, ad matutinas, et ad missam.—(Ibid. p. 56.)

De stacione in choro facienda sciendum est quod ad omnes vespervas principales per annum stare tenentur in choro continue nisi dum versiculus responsorii canitur si responsorium habeatur; pueri, vero, sine omni exceptione ad vespervas semper stent continue, nisi in ebdomada Pasche, tunc enim ad vespervas sedere debent dum versiculus, gradale, et versus *Alla*, cantantur.—(Ibid. p. 57.)

DE CANONICIS INFIRMIS.

Cum quivis canonicus residens, vel non residens, in civitate prope ecclesiam infirmatur, decanus accedet ad eum, ut ipsi consilium salutis anime prout decet impendat. Et si ab alio consilium confessionis velit habere, libere sibi concedatur a decano. Si vero invalescente egritudine extrema sit injungendus unccione, decanus cum canonicis presentibus, si infirmo placuerit, aqua benedicta, cruce, cereis, et tintinnabulo precedentibus tempore opportuno ibunt ad infirmum, et decanus ipse vel alius fratrum quem elegerit infirmus extreme unccionis officium exequatur, quo peracto, primo decanum, deinde ceteros fratres osculabitur infirmus. Quo defuncto, et sicut moris est in feretro collocato, decanus cum choro ibunt ad domum defuncti commendacionem ibidem exequentes nisi tam sero decesserit quod commendacionis officium de luce nequeat adimpleri, quo casu mane post capitulum hoc idem exequuntur. Post vespervas vero eodem finitas congregato choro cum processione simplici, cruce, et cereis, et thuribulo, et sacerdote cum capa serica, et funere asperso aqua benedicta deferatur corpus usque ad ecclesiam, et in choro statuatur, et tunc celebrentur exequie *Placebo* et *Dirige* cum debita solempnitate.—(Ibid. pp. 62-63.)

DE FRATERIA BENEFICIORUM ECCLESIE SANCTI PAULI.

De frateria beneficiorum ecclesie Sancti Pauli Londoniensis, anno ab incarnatione Domini MCXCVII, in crastino Annunciacionis Beate Marie, auctoritate Radulphi de Diceto ecclesie S. Pauli Londoniensis, et assensu fratrum canonicorum institutum est in singulis annis quater in anno convenient universi officium pro defunctis fratribus societatis, sic in ecclesia cum solemnitate sicut solet fieri celebraturi et quotquot erunt sacerdotes ejusdem societatis fratres eadem die si forte vacaverint, aut diebus in eadem ebdomada sequentibus cum vacaverint missam de Spiritu Sancto pro vivis societatis fratribus per se, vel per alios celebrabunt, et qui inferioris ordinis erunt ad minus VII psalmos pro vivis, et XV pro defunctis, eisdem diebus decantabunt. Isti sunt dies in quibus convenire debemus primo, feria III^{ta} ante ramos palmarum; secundo, XVI Kl^a. Julii; tertio, V Kl^a. Octobris; quarto, XVI Kl^a. Januarii ad vigiliis in hiis quatuor terminis faciendis statim post prandium, in crastino ad missam summo mane ut totum officium pro defunctis ante missam Beate Marie ne quid ei fiat impedimentum compleatur.

Cum contigerit alicui fratrum extremum diem iminere si testamentum condiderit, et testatoris facultas sufficerit in extrema voluntate sua reliquerit aliquid in testamento prout voluerit in necessarios usus pauperum ejusdem voluntas per fratrum consilium expediatur. Si vero decesserit, hora competenti ad ecclesiam ab hospicio deferatur, ab ejusdem ordinis clericis cujus et ipse fuerit, in suppelliciis, et officium pro defunctis plene et solempniter celebrabitur. Quod si testamentum unde faciat non habuit vel forte casu interveniente impeditus non fecerit, nihilominus ei tanquam fratri plena fiat in officio divino sancte devocionis exhibitio; vigiliis eciam faciet in psalterio plene decan-

tando medietas societatis ante matutinas a **dextra** parte chori, et medietas post **matutinas** in psalterio plene decantando a **sinistra** parte chori, et in crastino fiat commendacio et missa et sepultura omnibus sociis coadjuvantibus et **astantibus**, et si aliquis de sociis nocturnis vigiliis circa corpus presens faciendis interesse non poterit pertendat absenciam, et licet rationabilis sit, ad vigiliis faciendas competentem prestet vicarium qui vices suas sciat et possit complere, et oblatio que pro corpore presente facta fuerit indubitanter ecclesie dabitur capellanis. Presente itaque defuncto quilibet sacerdos dicet tres missas, cum plenario officio, quilibet inferioris gradus tria psalteria. Cum supervenerit dies anniversarius alicujus fratrum, denunciatur omnibus presentibus, et universi sicut pro corpore presenti convenient, et statim post prandium officium vespertinum celebretur, et per commune provideatur consilium ut officium plene et honorifice compleatur in crastino precipue vero per eum de officio peragendo providebitur qui ad hoc faciendum constituetur, dum tamen ad idem faciendum et providendum nullius diligencia sociorum excludatur. Pro societatis ejusdem infirmis singulis diebus specialem faciant orationem in missarum celebrationibus sacerdotes, nec non et inferioris ordinis fratres psalmos ad hoc deputatos cum orationibus competentibus Deo decantabunt. Et si fuerit aliquid in loculis de communi societatis hujus elemosina, si forte frater infirmus non habeat unde sustentetur de proprio, per consilium commune aliquid ei conferatur, et si necessitas exegerit, per fratres collecta fiat ad pauperem fratrem sustentandum, vel si obierit, sepeliendum.....Singulorum fratrum dies obitus in communi societatis calendario signabitur, si tamen frater qui obierit circa sociorum exequias et obsequia que tam languidis competunt quam sanis, vel eciam mortuis sedulus fratrum testimonio probatus fuerit, et tunc demum de fratrum voluntate, consilio,

et assensu dies obitus ipsius cum contigerit, in libro describatur, singulis annis deinceps sicut supradictum est memoriter recolendus. Siquis beneficiatorum fratrum, casu exigente, absens fuerit utpote eger minutus, vel alia justa de causa, vigiliis fratris mortui interesse non possit, dabit duobus clericis duos denarios, qui legant pro eo duo psalteria. Si vero vicarius aliquis, vel canonicorum clericus, eadem de causa interesse non possit, dabit unum denarium clerico alicui, qui pro eo legat psalterium unum, si facultas suppetat. Si vero aliquis predictorum sanus et incolumis, et in civitate presens vigiliis exequendis se subtraxerit, dabit duplum pecunie prefate, cujus dimidia pars debetur clerico vel clericis, qui suppleant vices ejus, et reliqua dimidia reservabitur in opus fratrum cum contigerit aliquem indigere.—(Ibid. pp. 65-67.)

Nullus eorum (vicariorum) de nocte ad matutinas cum capuccio laico sub capis, vel de die cum pilleo nisi duplicato super caput ad horas canonicas ingrediantur. In hyeme tamen, urgente frigore, de nocte licet illis gestare almucia simplicia de pano nigro ultra colli medium protensa.—(Ibid. p. 70.)

Vicarii de novo recepti, et in posterum recipiendi singulis diebus infra annum probationis sue unum nocturnum psalterii ita dicant attente, et ympnarium ac cocñ. Sanctorum, Historias, Invitatoria, et venitarium adeo diligenter integra repetant quod ea cordetenus scientes mereantur anno probationis revoluti in venerabili ecclesie ministerio retineri alioquin tanquam inhabiles expellantur in fine anni.—(Ibid. p. 71.)

Dicti etiam sacerdotes (cantarias habentes) quociens ad celebrandum se preparant, rochetum vel saltem suppellicium super vestes communes induant priusquam sacerdotalia superinduant vestimenta.—(Ibid. p. 74.)

Omnes insuper ad capitulum crebro conveniant audituri

lectiones scilicet collaciones Sanctorum Patrum que singulis diebus ibidem recitantur ad fidei et morum informationem plurimum efficaces.—(Ibid. p. 68.)

Mendicantes qui sibi cuncta loca vindicant in ecclesia, et menestrallos coram altaribus Virginis, et cunctos indevote strepitantes arceant et eitiant ab eadem (servientes ecclesie).—Ibid. p. 75.

Si vero episcopus pontificalibus indutus ministrat in solemnioribus festis ad vespervas et ad matutinas, residens in sua sede, duo majores presentes sibi assistant in capis sericis, et duo accoliti albis et amictis induti duos cereos illuminatos ante eum teneant ad *Magnificat* et *Benedictus*.—(Ibid. p. 84.)

In singulis eciam quarteriis chori stent duo pueri, nec alternent loca nisi ministerii sui necessitate postulante. Item dicti pueri cereos absque ceroferariis non ferant, et cereos illuminent et extinguant certis temporibus, sicut congruit secundum mysticam rationem; et si cereos bajulando ipsos desidiose frerint, eo ipso perdant residuum cereorum in fine septimane.—(Ibid. pp. 85-86.)

DE MODO THURIFICANDI AD *Magnificat* ET *Benedictus*
IN FESTIS SOLENNIORIBUS.

In solennioribus festis cum fuerint altaria thurificanda ad *Magnificat* et *Benedictus*, major presens qui dixerit officium, ad III psalmum Laudum, et Vesperarum, una cum majori vel seniori ante ipsum presente ingrediatur vestibulum dicendo ymnum vel reliquos psalmos, ibique exuti capis et loti manus dicant antiphonam et *Magnificat* vel *Benedictus*, induanturque capis sericis, et minor ibidem dicat oracionem unam vel plures pro ratione temporis quia major eas dicat in choro. Tunc prostrati ante altare in vestibulo dicant antiphonam et oracionem de Sancta Ethelburga, thurificatoque altari et osculato more ministrancium

verso minori ad latus sinistrum majoris quod semper fit in eundo et ante altaria orando exeant sacristiam et statim incensent ante annunciacionem beate Virginis dicendo antiphonam, *Missus est*, cum oracione, *Omnipotens, sempiternus Deus*, vel *Graciam tuam*, terminando per *Xpm. Dominum nostrum*. Deinde pariter ad feretrum Sancti Erkenwaldi super stratorium ante altare ibi tensum a servientibus flectent genua dicentes antiphonam et oracionem de Sancto Erkenwaldo, et circuiant feretrum incensando major a dextris, et minor a sinistris; deinde pariter ante altare beate Marie, genibus flexis, dicendo antiphonam et oracionem beate Marie incensent illud et baptisterium similiter si sit, et redeuntes incensent exteriora altaria proxima, videlicet major ex parte boreali, et minor ex parte australi; et illis deosculatis, tunc receptis ab eis thuribus redeat minor ad majorem qui ipsum expectabit ad altare beati Johannis Baptiste ex parte aquilonari, et procedant pariter usque ad introitum presbyterii, ex parte aquilonari dicendo psalmum *De profundis*, cum oracione *Deus qui inter Apostolicos*, si tempus ad hoc sufficiat; et si fuerit officium prolixum, ad dictum introitum presbyterii super aliquam sedem ibidem a servientibus ecclesie preparatam sedeant donec fere antiphona cantanda ante *Magnificat* terminetur, tuncque progrediantur ad tumulum episcopi Rogeri exterius, ibique flectentes genua dicant antiphonam *Corpora Sanctorum*, cum oracione de reliquiis; osculatoque tumulo, revertantur ad introitum superdictum, et cum incipitur psalmus *Magnificat*, vel *Benedictus*, progrediantur ad altare, et, prostrati super gradum supremum, dicant antiphonam *Gloriosi principes*, cum oracione, *Deus cujus dextra*. Surgentes autem thurificent altare majus et reliquias si que ibi posite fuerint. Deinde si fuerit festivitas Sancti Pauli, vel Sancti Petri, vel reliquiarum, vel sepulchrum Domini ibi fuerit, primo eant ambo ad titulum ejus cujus est festivitas et illud pari-

ter thurificent; deinde major incenset omnia thurificanda in parte aquilonari, et minor partem australem altaris; quo facto, tradentes thuribula accolitis pergant versus chorum, et in fine pavimenti convertant se ad altare inclinati, et cum se erexerint minor se recipiat ad dextram majoris ita quod major sit in ingressu chori a parte decani, subsequen-
 tur ad ostium chori, thurificentur et progredientes ad lectrinum, si decanus non fuerit, unus ministrantium qui non convertitur ad occidentem, inclinet se primo ad orientem, postea ad occidentem, convertentes ad lectrinum ibique pariter morantes donec oracio dicenda fuerit, et tunc minor pergat inferius et stet inter cantores donec omnes oraciones dicantur. Et si organum canitur post *Benedicamus*, ambo sedeant inter cantores donec dicatur *Deo gracias*. Tunc si alia hora dicenda fuerit, major redeat ad lectrinum incep-
 turus quod incumbit, et minor ita sequetur ut assit college ad prosequendum, *Domine, ad adjuvandum me festina*, eundo versus sacristiam ubi exuti redeant pariter, et in-
 gressi ostium chori ambo conversi ad orientem inclinent se, et post pergant ad stallum suum. Si autem hora nulla fuerit incipienda, tunc minor dum *Deo gracias* canitur, ad collegam accedit, dictoque a majori *Fidelium anime per misericordiam Dei requiescant in pace*, pariter redeant in sacristiam ubi exuti, ad propria revertantur.—(Ibid. pp. 84 85.)





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